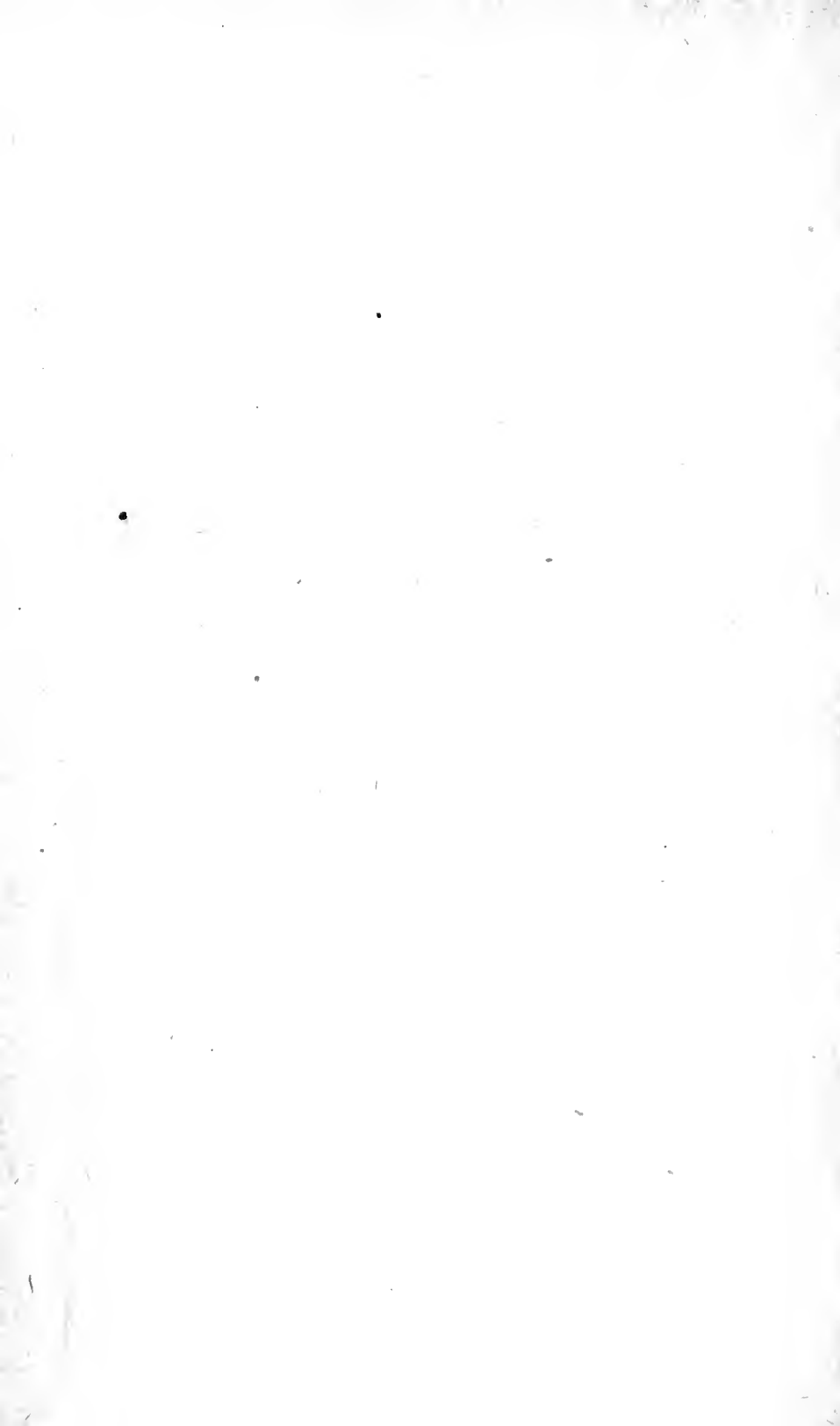
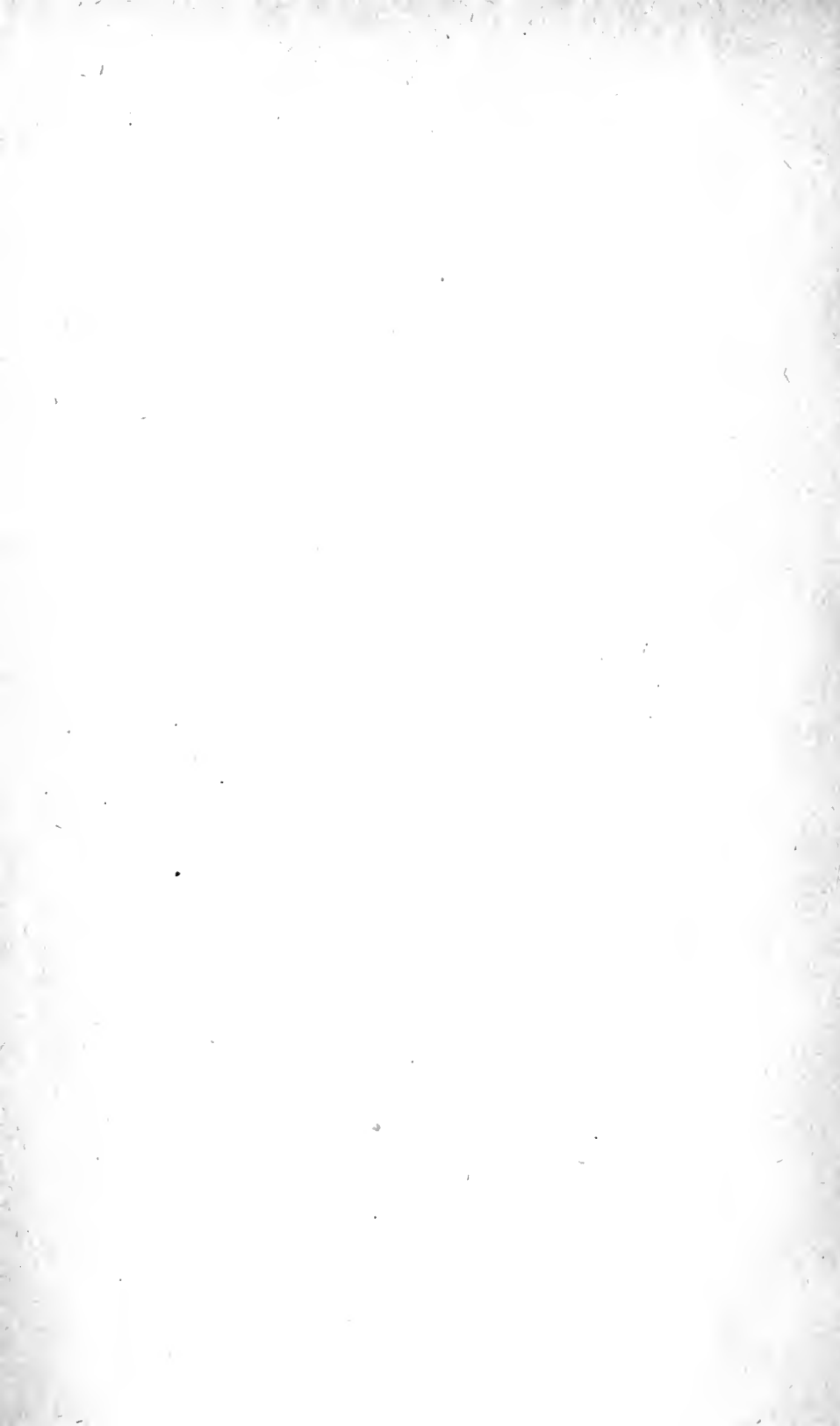
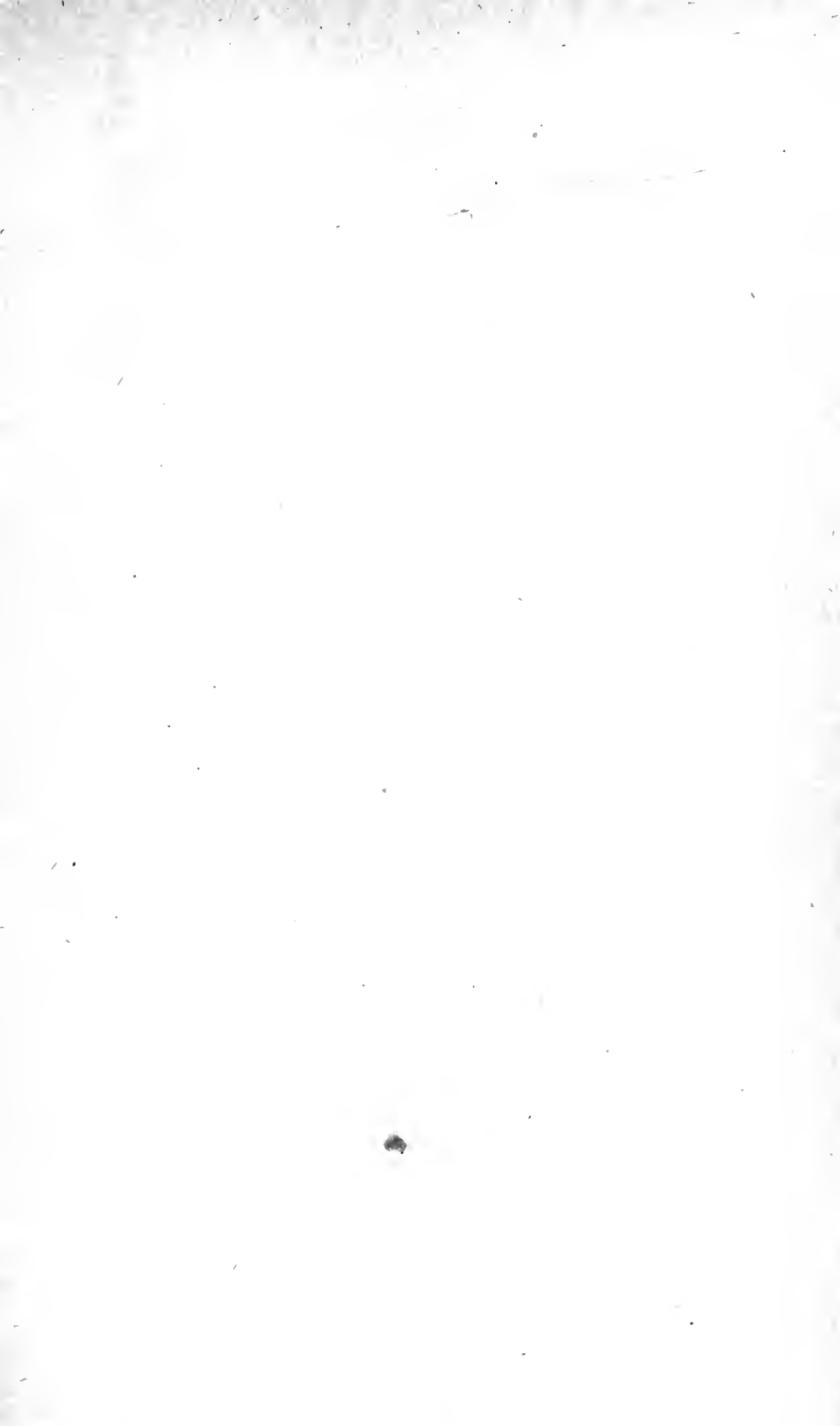


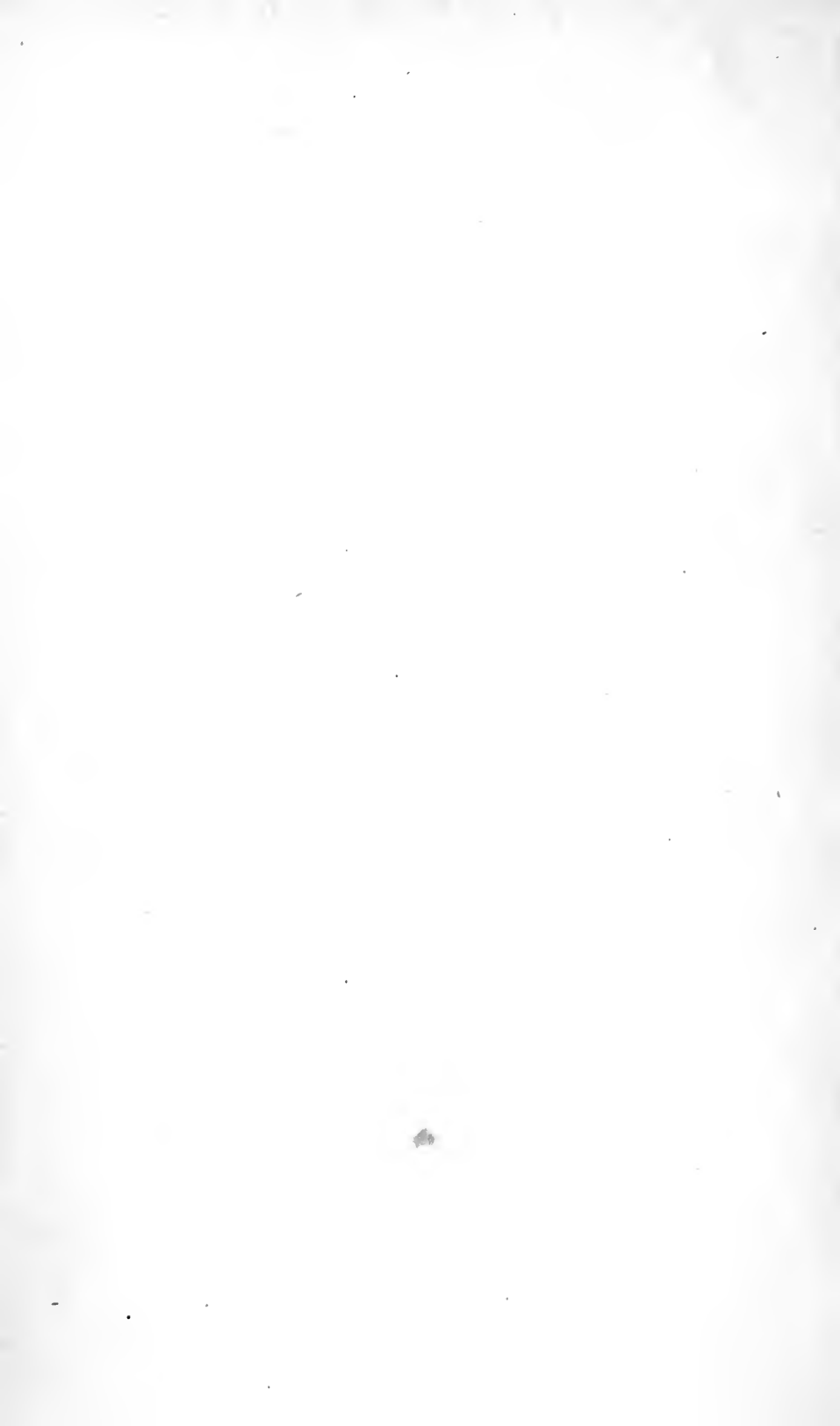
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THE
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EDITORIAL BOARD:—Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Austin Bradley Bassett. *Associate Editor*:—George Bradford Neuman.

The appearance of the first volume of President Hartranft's magnificent edition of Schwenkfeld's works, described in the article by Professor Geer, is an event of wide significance in the History of Theology. The word of gratitude and congratulation springs to the lips of the whole body of Hartford men who knew and loved the editor, and have blessed him for the enkindling power of his scholarship and character. We can give this feeling only a feeble utterance, but an utterance as loyal and emphatic as we can make it. We want to add a word in recognition of the fascination of the style which gives to the discussions and interpretations a vividness and charm that has transmuted a profound treatment of historic theology into a delightful piece of literature.

We welcome to the field of theological journalism the new "Harvard Review," advertisement of which appears elsewhere. With the University back of it and the Editorial Committee selected to have it in charge, it will beyond all question win for itself a large place in the field of theological literature.

There is at the present time no periodical that so truly reflects the most conspicuous movements of current thought as the "Hibbert Journal." A glance over the last number is strikingly

suggestive of the variety of materials which are being at the present time thrown into the melting pot and are seething there waiting to be poured out into some new mold of thought by the theological genius, who has so long been waited for and prophesied as the one who shall fashion the gracious form of a Twentieth Century Theology.

First there is the question in respect to the Roman Catholic Church and its future, made acute by the papal encyclical on Modernism. What is to be the effect of this discussion upon that church in its internal relations and in its relations to the other forms of the Christian faith which at present exist? What are to be the ultimate relations of this church to the future history of the United States both political and religious? Here is a profoundly interesting and a tremendously significant topic.

Then there comes to view the discussion of the Immortality of the Soul which has within a short time been the theme of more varied treatment than at any time within a generation. The relations of man as immortal to a physical universe which is rapidly being reconstructed and reinterpreted at the hands of the men of science is something that cannot be trifled with and is intensely, sometimes agonizingly significant to the men of our day.

The social bearings of the religion of the every-day man, as it is lived out in business and worship and is being colored by the prismatic lights that come through the chromatic temperaments of the writers on religion and the preachers of today, is something that is clamorously demanding justification and adaptation at the hands of earnest men.

Minute archaeological investigation, which disdains no small things and is revealing through its facts new ways of interpreting religious formulae as they have crystallized in the Old Testament, splashing our bibles with documentary reds and greens and reconstructing our notions of the religious attitude toward their Gods of people whom an earlier age had considered not only the forerunners but the models of Christian devotion,—these studies exercise an almost hypnotic fascination.

And there are those who would say that possibly the foremost of all the questions of our day is that of the relation of religion to education, and of education to religion. With the present diversity of religious belief, and the present variants of social and political theory, how can the child be educated in religion, and how can there be an education that shall be truly efficient for the upbuilding of the social order if religion is omitted from the schools?

The mystical interpretation of religion, whether it concern itself with the scientific study of the religious consciousness or trail off into any one of the many monistic, pantheistic, magical or visionary "isms" that soar and flap through the religious atmosphere of the present time, is something that our age feels it is vital to truly analyze and correctly evaluate. And it is asking with all earnestness, Is religion something that needs nothing of the reality of metaphysical construction, or the reality of historical certitude; but something which has anticipated the science of aerostatics and has constructed a vehicle which, self-sustaining, can sweep the heavens at will?

But the age is not forgetting to be stirred to its deepest with the clanging challenge to the reasonableness of its religious faith, and is striving to justify itself in new ways at the bar of logic, and to construct anew the rationale of Christianity.

And in so doing there is an interest in metaphysical discussion which is by no means limited to those whose privilege it has been to hear the antiphonals of philosophy which Harvard professors have recited in successive Lowell Lectures. Thought persists in being the interpreter of thought with a new lordliness.

All these are notes struck by the articles of this magazine in a single issue. Add to these the transcendent question as to the significance for human life of the historical personality of Jesus and it seems as if here in one clashing Wagnerian dissonance we had the elements which it is anticipated will be resolved into the harmony of the full chord of a real New Theology.

A good many people are getting impatient with it all. If they cannot have the symphony they demand the theological

counterpart of the tuneful melody and simple counterpoint of the Lowell Mason type. They are saying, If not forward then back. We want a straight line ending in a fixed point, not a Vedderesque whirl of contending uncertainties.

For such people we cannot help having much sympathy, even if we cannot sympathize with them.

The religion of the Lord Jesus Christ is something too significant for the world, too vital to society, too precious to human life to be left shivering out in the cold; while, like a congress of tailors, Churchmen, Scientists, Sociologists, Archaeologists, Pedagogues, Dreamers, Philosophers, dispute as to the cut of its appropriate theological vestments.

But deeper than any dissatisfaction with theological haberdashery is the growing conviction that the Christian Religion is such an efficient, practical thing that if it is set to work it will earn and fashion its own clothes. Christianity, men are saying, ought to do two things. It ought to make better men out of those who possess it,—men of higher social and economic character than those who do not possess it. If it is really the man-molding vital energy that it is supposed to be, it ought to make him in whom it is incarnate manifestly different from him whose character is shaped by any other vital principle.

Men are saying that it ought also to make men happier and more comfortable in this world. Not simply because somebody else has it and has consequently laid on him the duty to make me happy whether I care to possess it or not. But to make sounder, saner, happier him whose life it informs. This through all history has been both the demand and the claim of Religion. It should be inherently a joy-bringer.

It is at least possible that these ethical and appetitive impulses of Christianity, manifesting themselves in a new way and with new power in a new age, may in the long run prove to be quite as efficient in the shaping of the Theology for tomorrow as scientific investigation, historical research, philosophical speculation, or pedagogical efficiency.

CORPUS SCHWENCKFELDIANORUM.*

The appearance of the first volume of the *Corpus Schwenckfeldianorum* is an event of more than passing interest. This is the great work on which Dr. Chester D. Hartranft, Honorary President of Hartford Seminary, has been engaged for a number of years. The material has been in process of collection and arrangement for about twenty years and a large part of it is nearly ready for publication, so that we may confidently hope that the remaining sixteen volumes of this magnificent undertaking will appear at intervals of a few months. To understand the importance of this work which is sure to modify to a considerable degree the common view of the Reformation, it is necessary first to know something about Caspar Schwenckfeld. Many points in his life hitherto obscure have been made clear in the course of the investigations. It is probable that one volume of the work will be devoted to the story of his life. In the introductory chapter Doctor Hartranft gives a short sketch of Schwenckfeld as follows:

"We must maintain the year of his birth to have been 1490, and not 1489. His family was of the most ancient nobility, reaching back in all probability to the beginning of the German colonization in Silesia and the Mongolian conflicts. After preliminary studies he frequented various universities, pursuing the liberal arts course and certain studies in both kinds of law and, at a somewhat later date, theology also. Although he would naturally have the experience of a soldier, he adopted the civil life and served at the courts of Carl I of Münsterberg-Oels, and then of Georg I of Brieg, and finally of Friedrich II of Liegnitz. In 1518

*CORPUS SCHWENCKFELDIANORUM, Published under the Auspices of the Schwenckfelder Church, Pennsylvania, and The Hartford Theological Seminary, Connecticut, United States of America. A STUDY OF THE EARLIEST LETTERS OF CASPAR SCHWENCKFELD VON OSSIG. VOLUME I. Editor, Chester David Hartranft, Hartford Theological Seminary. Associate Editors, Otto Bernard Schlutter, Elmer Ellsworth Schultz Johnson, Hartford Theological Seminary. The Board of Publication of the Schwenckfelder Church, Norristown, Pennsylvania. Leipzig, Breitkopf & Härtel, 1907.

Schwenckfeld was spiritually awakened. It was a profound and lasting change after a most serious struggle with himself. The conversion bore immediate fruit in a burning zeal for the propagation of the Gospel, because there had been not only a revolution in his own nature but a revolt against the system of tradition and externality as centred in Rome. These two spiritual incidents were closely related. For him henceforth the Scriptures alone were the sufficient authority both for his own education and for the reconstruction of the Church. That his zeal might be according to knowledge he addressed himself to the study of the sacred records as well as to the Greek language, and later to the Hebrew. He also had a wide reading in patrology and scholasticism together with all the new literature. The death of his father constrained him to look after his estates. An affection of his hearing, and most of all the serious view of life which the Reformation had instigated in him, led him to withdraw formally from the court, that he might give himself more exclusively to the pursuit and dissemination of the truth he now loved. The clerical life compelled him to consider its claim, but he decided that he could serve the movement better as a layman, and such he remained. He entered upon the evangelical service with apostolic fervor in all phases of activity, in speech, in preaching, in correspondence, in touring and conference. This is one of the emphatic stages of his life that shall receive a befitting elaboration. His chief themes were Christ as the sufficient Saviour, the All in All, the office of the Holy Spirit, the supreme authority of the Scriptures, individualism, education and the successive points which are designated a few pages below. He became a man of immense and foremost influence in the Reformation of Silesia. He had wanted Hess to be the leader, but unconsciously became such himself, because he sought only the glory of his Master and was serving no personal ambition. In no sense can he be spoken of as an autodidact, for all his preliminary studies were in universities and his later ones under the direction of most competent scholars, involving also a revisit to Wittenberg that he might attend the lectures of Luther and Melancthon, and possibly others. That he built upon these studies privately is true but not reprehensible nor narrowing. He must be considered one of the broadest and most far-sighted

men of his time. It must be remarked that Schwenckfeld did his own thinking and acknowledged no man as his master. With the highest regard for all who had opened up the paths of righteousness and fraternity, and eminently for Luther, he did not submerge himself under the influence of the most weighty personages of his day; the signs of his independence manifested themselves at once. Schwenckfeld conceived the plan of a diocesan reform. He suggested the separation of the bishopric of Breslau from Rome, and its remodeling through the Scriptures alone. By this he hoped that the regeneration of the Silesian Church might be quietly effected. The proposal, however, failed to win the approbation of Jacob von Salza, the then incumbent. Upon the failure of this project he desired the reformation of the Herzogtum of Liegnitz with Brieg, Wohlau and Luben, for which the State guaranteed free play. The innovations were to be on the basis of the Scriptures and wholly by Scriptural methods. This was a complete success; the scheme of religious liberty was also adopted by the Herzogtum of Prussia when that State was organized. These few facts among a hundred others are sufficient to overthrow a criticism which denies him a sense of organization or for religious institution and worship on any large scale. A statesman of twelve years of official life without a sense for the statutable and institutional indeed!

“When the Lord’s table, that should have been the symbol of closest fellowship, began to be a subject of controversy, Schwenckfeld struck out his own path. He approached the current doctrines of transubstantiation, impanation, and consubstantiation from the question whether Judas could have actually eaten the body and drunk the blood of his Lord. That was enough to demonstrate to him the vulnerability of these realistic, Capernaitic interpretations. This and not personal revelations nor the exposition of the sacramental phrases was the true starting point of his explanation of the institution as setting forth a spiritual and a memorial participation in Christ. It must be remembered that Luther had hardly reached any constructive finality, his own system was not as yet completely formed; a great deal of it was traditional; nor was it much better with Melanchthon’s *loci communes*. Schwenckfeld has as much right to be considered

original in the points of agreement in the faith as had any other of the leaders. He did not accept these as tradition or because ecumenical councils had defined them; he thought them out for himself and tried to live by them experimentally. He is entitled to just as much recognition for his support of these conclusions of the Christian faith as was Luther or Melancthon or Zwingli or Calvin, and he defended them as vigorously as they. This is one of the ways in which the orthodox and the state-churchmen have allowed themselves to underestimate him by bringing him under the shadow of their own narrow and arbitrary standards. As the conflict widened the Liegnitzers proposed a Stillstand until such time as an agreement might be reached by a legitimate convocation of all the advocates of the Reformation. This was a wise anticipation of the Marburg colloquy in 1529; and yet a deal more significant, because the independence of the Church was guarded; the State was to have nothing to do with it. Moreover, every shade of opinion was to have an equal right of representation and discussion. The unnatural and rancorous divisions of the evangelical parties might have been avoided by the adoption of this policy, for it would have compelled mutuality and the practice of religious liberty. But all the invited rejected it, preachers and magistrates alike, and so they made the cleavage permanent and the union of Church and State was ratified; the exigencies of politics henceforth determined the course of the new faith, external and internal. From the elaboration of the doctrine of the sacraments Schwenckfeld advanced to the tenet of the real course of the Word of God. Meanwhile, Ferdinand the Hapsburger had attained the sovereignty over Silesia. The land foolishly cast itself into the ogre's arms. All shades of belief soon had cause to deplore the national folly, for the era of intolerance and violence set up its calendar. Oecolampadius had published Schwenckfeld's book on the "Course of the Word of God," and Zwingli had issued another treatise of the Silesian which explained the Lord's Supper. Through the treacherous bishop of Vienna, Johann Faber, Ferdinand's attention was drawn to the author; the royal disapprobation was conveyed to Friedrich, upon which Schwenckfeld wrote the noble apology that Capito afterwards printed at Strassburg. Recognizing his

prince's difficulty, Schwenckfeld withdrew into voluntary exile, but furnished with a letter of safe conduct. This was early in 1529. The Herzog eventually, and particularly under the persuasion of the Markgraf Georg of Brandenburg, felt that he could not maintain his political independence if he did not join himself to the Lutheran combination. Those of his subjects who continued to support the Middle Way, and their number was incredible, remained in their freedom for many years under the quiet toleration of this prince. The enthusiastic councilor of Albrecht, Friedrich von Heydeck, vigorously colonized the faith in Prussia with the approbation of Herzog Albrecht and Bishop Georg von Polenz.

"Schwenckfeld found his home in the imperial cities. He first settled in Strassburg. It is not our purpose to follow all the external incidents of his career in South Germany; there were but few cities that he did not visit in fulfillment of his mission as a lay evangelist. Augsburg and Ulm were also favorite centers. The intolerance of men like Bucer, Brenz, Blarer, Frecht hounded at his heels everywhere. The bayings of Luther and Melancthon, although remote, were not lacking, but often sounded out warningly and ominously in the stillness. He had frequently to seek quiet in the manor houses of friendly nobles, great numbers of whom espoused his cause, and when the stress of pursuit became too severe, he took refuge in the solitude of caves. The colloquy at Tübingen in 1535 failed to bring an enduring peace, nor was the agreement with Frecht at Ulm of any permanence. So long as the Lutheran and the Reformed clergy refused to recognize religious liberty, there could be no hope of abiding tranquillity. The main points in the dispute were: religious liberty, the doctrine of the Word, the sacraments, the function of the means of grace, the natural sonship of Christ, the wholeness of Christ, the development of Christ's humanity and kindred christological subjects. Schwenckfeld's activity was augmented rather than diminished by exile. He now resorted to the press and rapidly issued treatise after treatise in spite of all prohibitions. The manuscripts of his works were copied and recopied and circulated far and wide. He discussed such topics as the education of the conscience and the essence of a practical Chris-

tian life. He issued devotional literature of his own and edited devotional classics. He wrote commentaries on parts of the Scriptures and a considerable portion of a postil. He also penned many apologetic works in defense of his vocation or of elements in his teaching. He prepared a number of catechetical works on various subjects. He enlarged upon the doctrine of the states of Christ, his wholeness or the one undivided Christ, his glorification; and again defended these tenets against the attacks of the Creaturists, the ubiquitarians and the antitrinitarians. He was equally strenuous in opposing some extreme principles of the Anabaptistic schools. The amount of personal abuse heaped upon him is incredible and descends to the lowest levels of scurrility. He treated his antagonists with rare grace and courtesy; one only kindled his ire beyond the bounds of gentleness; but the indignation was righteous and well deserved. A critic has regarded this reserve of Christian temper as artificial; if that be the case then Schwenckfeld's conduct savored of insincerity and affectation. Doubtless it did require no little grace to repress his tense powers of indignation and his natural sensitiveness. It was indeed high art to be calm under the abusive enormities of the theologians. As a nobleman trained in the Silesian school of honor these injuries might have been otherwise settled; it did require some constrained skill to handle quietly such vituperative scolds; that he did it with admirable dignity, his critics must confess. Any gentleman will understand a certain difficulty of silence in such moments of unpleasantness. He also conducted an enormous correspondence; except in very rare cases his letters were in response to requests. Princes and princesses, nobles and ladies, statesmen, Protestants and Papists, abbots and abbesses, theologians, bishops and priests, men of all learned professions, bürgermeisters and patricians, bookkeepers, colporteurs, mechanics, merchants, indeed, persons in all ranks of life, were among his clientele. His works of benevolence were as rich as his own nature. Brotherhoods for support and education in the Christian life spontaneously sprang up. The multitude of his adherents loved him with a singular affection, and his ministry became essentially a personal one. He was not privileged to revisit his native land or to sit once more by his own hearth. His end was one of proud

serenity in the house of his friends at Ulm, December 10, 1561. It will be observed that we have not touched upon the imprecations with which his adversaries sought to destroy his wonderful and inexhaustible influence. The ostracism initiated at Schwabach in 1540, the anathemas proclaimed at Naumburgin, 1554, the edicts of Herzog Christoph in 1554 and 1558 were alike powerless to quench his fidelity or diminish the loyalty of his friends. Not even the terrible and shameless malediction with which Luther dismissed the messenger that brought him the Great Confession shook his resolve or disturbed the circle of his admirers. We cannot here consider the attitude of his individual antagonists such as Brenz, Vadian, Bucer, Wittich, Flacius, Radecker, Staphylus, Coccius, Musaeus, Bullinger, Calvin, and others. It may be remarked, however, that their testimony, save in one instance, is practically unanimous to the beauty and sincerity of his Christian life, however puzzling it was to some of them for such an outrageous heretic to be really good."

Turning now to a consideration of the volume just issued, we find first the advertisement, which is a statement from the Board of Publication of the Schwenckfelder Church explaining how the Corpus came to be published. From this we learn that the first impulse toward collection and publication came from a circular letter sent out by Dr. Hartranft in August, 1884, addressed to the members of the Schwenckfeld Communion, urging the desirability of publishing a "*Corpus Schwenckfeldianorum*." Some of the reasons given for such an undertaking were that Schwenckfeld had penetrated farther into the spirit of religious liberty than any other leader of the Reformation, and that he had asserted the principles of liberty with faithfulness and courage. It was urged that the whole body of Schwenckfeldian literature from the Reformation to the present time be published. This letter was followed by the notable address given by Dr. Hartranft in September, 1884, at the one hundred and fiftieth anniversary of the landing of the Schwenckfelders in Pennsylvania. A committee was appointed which entrusted to Dr. Hartranft the work of investigation and publication, a duty to which he has applied himself with rare devotion and success from that time to this.

The advertisement is followed by an Introduction to the entire series written by Dr. Hartranft, in which he mentions the editions of Schwenckfeld's works and gives a short account of his life, followed by some of his more important ideas and achievements as a reformer under the following heads:

1. He adopted and consistently held to individualism.
2. He stood for the fundamental rights of the laity, accepting and maintaining the doctrine of the universal priesthood of believers.
3. He held practically and theoretically to Christian liberty, as a necessary induction from individual responsibility.
4. Schwenckfeld did excellent service for the broad conception of the idea of humanity which in the Christian system is set forth by its basic fact of brotherhood.
5. He advocated the right of religious assemblies open or private, and entirely distinct from any authorized organization, holding that every believer had the inalienable right of combining with another for religious meditation, exercises, conferences, prayer and study.
6. He is representative of the apothegm that the spirit is above the letter.
7. He zealously defended the proposition that character is above everything else in human life, a position which was fatal to the assumption of the clergy that they were the sole efficient instruments of grace, no matter what their conduct might be.
8. Schwenckfeld was an earnest contender for unity but not necessarily of any formal kind, certainly not for that which is born of compulsory uniformity, but rather the unity which is based on a recognition of individual liberty.
9. He placed signal emphasis upon the education of the conscience.
10. He believed that in the construction of a Christian system of thought, speculative philosophy, whatever its value by itself considered, could have no part. His presentation of Christian ideas is purely biblical, being founded on the Scriptures, positive experience and the inner illumination of the spirit.
11. He applied the Gospel practically for the elevation of

his dependents on his estates. He endeavored to socialize the gospel after a rational Christian standard.

Dr. Hartranft next mentions by way of illustration two points in the dogmatic system of Schwenckfeld to show how they agreed with his whole theory of life. These are, first, his theory of the Lord's Supper according to which the supper was the occasion for the ascent of the soul, the elements remaining a memorial of the fact that Christ was the life of the world. The second point is his remarkable contribution to christology. He held that the humanity of Christ though distinctly human was not a creature. Other matters considered in this introduction are Schwenckfeld's influence upon the German language, his relation to the Reformation, and the widespread misunderstanding of what he really accomplished. A short bibliography follows the introduction, after which comes the main body of the book, in which seven documents are considered.

These are some of his earliest extant letters, three of them being addressed to Johann Hess, the fourth to a friend on the point of losing his faith, the fifth an address to the Sisters of the Convent at Naumburg am Queis, the sixth, a Missive and Reminder to the Sisters in the Cloister at Naumburg am Queis, and the seventh, the most important and illuminating of them all, an open letter to Jacob von Salza, bishop of Breslau. This last is written in collaboration with Hans Magnus von Langenwaldau.

The method of treatment adopted by the editor is to consider first the Bibliography of each document, including questions about manuscripts and printed matter. The text follows this and is a facsimile of the early printed page. After this comes the translation, which is sufficiently free to make it intelligible to modern readers. This is followed by a study of the language of the document, rather for the guidance of the philologist than an exhaustive treatment. Each German document also has a complete vocabulary. This unusually full consideration of the language of the documents is given because Schwenckfeld was, next to Luther, the most important master and former of German style. No books except Luther's were read with so much avidity. Although Schwenckfeld's works were prohibited, they were published in great numbers and his manuscripts were multiplied. He was

probably unsurpassed by any writer of his day in choice style, rich vocabulary, and smooth grammatical construction. He was a master of German and very significant in building up the German speech. To quote Dr. Hartranft:

“It is with reluctance that one assaults a hoary superstition and one to which so much defensive labor has been applied; but a full study of the Reformation literature with its antecedents will constrain a scientifically disposed mind to conclude that Luther is not the solitary and exclusive founder of the High German speech or anything approximating that conspicuous dignity. Many of his contemporaries wrote equally as well as he did, if not always with his popular genius and capacity for turning slang into golden speech, nevertheless with as good a grammar, as large a vocabulary, and as flowing an eloquence.”

Then there follows a division relating to the history of the events contained in the document. This is sure to be of great value, because of Dr. Hartranft's intimate and profound knowledge of the history of this period. While the events referred to in the document itself are made the bases of the historical treatment, there are allusions when needed to the wider movements of the time. Frequent use is made of contemporary literature, especially of sermons which show not only how rich the literature was at this time but also how completely Dr. Hartranft has mastered it. This contribution to the history of the period would repay many times over all the money and labor expended on the work; and it is especially valuable because we now have this first brought to our attention in English. The final and crowning division is Dr. Hartranft's study of the theology of the documents, which includes much more than is generally understood by the term. Dr. Hartranft expresses his purpose, which has been well carried out, in these words: “As with Schwenckfeld theology was nothing without life, since he endeavored to make his entire reflections on themes of divine or human thought and conduct vital and as the ordained features of a truly Christian evangelical experience, so our desire is to make the elaboration of his meditations also as stirring as possible. It is not therefore the exclusively technical ethics and theology which we consider, but far rather practical theology and religion. The value of existing conditions, the

promptings of the spirit which animated every feature of the inward and outward change, the motives actuating the various confessional groups, the principles and actions as well of the individual leaders, the religious and moral life in motion in the field and at work in the sowing and ripening and harvesting of souls is what we would like to present. We desire to have the pages glow with the myriad lights that played and helped to produce the letters that we consider. It is the combination of elements that were at work in the mind of this great reformer that we aim to reflect."

In the theological treatment of this reformer, Dr. Hartranft enters upon a subject in which he is at his best, and it is at once evident that he is in closest sympathy with the views of the great Silesian reformer. There is not a dry line in the entire treatment. The theological views of Schwenckfeld are fully given and explained; this is sure to be the most important part of the work.

Space does not permit a review of the content and treatment of these seven documents which are brought before us in this first volume. But at least a brief notice ought to be taken of document number seven, by far the longest and most important, nearly two-thirds of the book being given to this letter and its treatment. This is an open letter to Jacob von Salza, bishop of Breslau, written by Schwenckfeld and Hans Magnus and sent January 1, 1524.

It is a writing of wonderful beauty and power, revealing to us some of the reasons why the Silesian reformer was able to gain and keep such a strong hold upon his followers. In the introductory sentences he reminds his old friend the bishop that love is the universal Christian principle and that a bishop ought to be its chief exponent inwardly and in every outward relation. Hence he cannot but treat their fraternal plea with reciprocal affection. It is the duty of the bishop as the shepherd to feed himself and his flock on the word of God as the only food for the soul and to set up this word as the chief authority in spite of all opposition. Then the writers defend themselves by explaining their own principles and practices, and reply to their critics. They make an appeal for the application of the word of God to

some existing abuses regardless of the hostility of any advocates of traditional privileges. They close the letter by appealing to the bishop to make a personal return to the Lord and to a consideration of the exclusively spiritual nature of His kingdom.

Much the larger part of this volume is taken up with the editor's explanations and expositions. It is probable that a larger place relatively will be occupied by the text in the subsequent volumes of the series. The successive generations of students who count it a precious heritage that they were brought in contact with Dr. Hartranft will rejoice in this opportunity to listen to his words again. The volume throughout is marked by the same lofty and magnificent as well as thorough treatment of the subject which characterized his work in history and theology in the classroom. The thought and language never descend to the commonplace, but are always distinguished by his own peculiar force and virility. Because this is Dr. Hartranft's work it will appeal to many men not especially interested in Reformation history. It answers in the affirmative the question which sometimes came to the minds of his students, whether his seemingly impossible ideas of historical and theological study could be carried out. This work is a demonstration of the value and practical nature of his methods.

While the direction and much of the detailed labor has been his, it should be remembered that he has been remarkably fortunate in having for a number of years two men of marked ability to share with him the burden and joy of the undertaking. Professor O. B. Schlutter has unstintingly given Dr. Hartranft of his profound and accurate linguistic knowledge, and Rev. E. E. S. Johnson is abundantly fulfilling the expectation of those who knew the quality of his historical work while he was a student in the Seminary. Without the scholarly and enthusiastic assistance of these two men the first volume would not be before us at this time, nor would the later numbers be so far on their way to completion.

The appearance of such a work as this in the English language and as the result of the labors of American scholars is a reason for profound gratitude. It is not only a notable event, but in several respects it is unique in American history. There is no

other instance of a religious body showing in this way their devotion to the founder of their church. The spirit of the founder seems to animate the Schwenckfelders living in this country to-day, the descendants of those who came here as a result of persecution in the eighteenth century. The American body comprises only about two hundred and fifty families, but in a remarkable way they have shown their loyalty to their leader by giving thousands of dollars with unparalleled liberality that his life and work might be presented to the world. It is safe to say that there is no other religious body in America which has ever shown so clear a perception of the value of historical research and publication. Other friends of Dr. Hartranft associated with the Seminary, because of their confidence in him and their interest in historical work, have given freely. Judging from this first volume these liberal givers will never have any reason for regretting the use they have made of their money, for it has been wisely spent. It may be hoped that this will be an incentive to other similar enterprises. And why not? In these days of abundant wealth money is freely spent for almost everything. Why should not thousands be spent just as freely on a great historical work which shall be a permanent addition to our knowledge of a great movement? There are no Carnegie Institutes to furnish money for theological investigations and to bring to us new light on the development of the Kingdom. Such investigations require time and money and are just as truly an opportunity to get good returns as investments in libraries or institutions of research. What a fine challenge the Schwenckfelders have issued to the Baptists that they make an equally thorough investigation of the work of such leaders as Hübmaier and Denck in their noble struggle for religious liberty!

This book of Dr. Hartranft's is also notable because it is his first publication of any considerable size, though he has been known for more than a quarter of a century as one of our leading theologians. It is the result of the labors of a man who has worked with colossal energy. For more than twenty years his attention has been given to this undertaking whenever there was the opportunity, and for several years it has received his undivided attention. This involved repeated visits to Europe in his Seminary

vacations, and the searching of every library where there was any possibility of finding material relating to Schwenckfeld; the discovery, copying and collecting of a great mass of unpublished material. During all these years Dr. Hartranft has refrained, with fine courage, from dissipating his splendid energies on writing many books, that he might do one great work of permanent value. He has never been in a hurry to publish the result of his investigation, hoping for the discovery of new material. This hope has been rewarded in the course of twenty years by the finding of documents which will throw light upon the course of the Reformation in Germany. This long continued effort to make clear the work of one man in a great movement is an exception to ordinary historical work. There are some few men, like Henry Charles Lea, now unfortunately far past his three-score years and ten, who are willing to give themselves unsparingly to the investigation of one subject, generally a large subject. There are fewer still who are willing or able to give years to the thorough investigation of a seemingly narrow field. We Americans are too anxious to arrive at results quickly. We like to do a piece of work, get through with it and do something else. The recent remark of a noted American is a good illustration of this: "I have written forty-two books and that is forty too many." Any historical work to be of permanent value must be done slowly and carefully, and this is one of the facts that it takes us a long time to learn. The older generation of historians, including Parkman, Prescott and Motley, knew the value of careful, painstaking work and concentration on some one subject, therefore their works abide. The book which is hastily written may serve a temporary purpose, but it soon finds its way to the rubbish heap. There are good reasons why we have so much historical work in America today which bears the marks of haste. The writers are busy men, generally professors in our higher institutions of learning, who are doing as teachers all that could be expected of any men. Literary work must be done in the vacation or the already crowded term time. Historical investigation is delayed and is often poorly done, or not accomplished at all because there is the need of a combination of money, leisure and high scholarship in

order to do any large work thoroughly. There have been a few men who have been able to control this happy combination, but as a rule the scholar is not a man of wealth and rarely one of leisure. There is little general comprehension of the amount of historical work which not only may be done, but imperatively demands attention in order that what we accept as the facts of history may be such in reality. This is especially true of the Reformation period and the centuries immediately preceding it. The only way to obtain permanent results is Dr. Hartranft's careful, scholarly, laborious method, by concentration upon some definite and limited subject.

Again the *Corpus Schwenckfeldianorum* is a noteworthy production because it gives to us a practical illustration of the meaning of Dr. Hartranft's address when he was inaugurated president of Hartford Theological Seminary, in 1888. At that time he outlined the subject of theological education. He stated that a theological seminary was not simply an educational institution, but that it was equally obligated to engage in research and publication, and that educational effort could reach its highest success only when accompanied by the hunt for truth and the publication of the results of the search. He claimed that in any institution, properly endowed and conducted, these three forms of activity should be carried on all the time. If there is not investigation and publication the old statements are accepted as final and there is no Christian activity and no permanence of Christian work. To accomplish this it is necessary that there be specialization in the work of the institution and leisure for investigation. "The time has gone by when you can expect one man to cover the annals of creation, the annals of paleontology, the annals of anthropology, the annals of mediæval history, the annals of modern history, chronology, geography, statistics, the history of culture, the history of literature, of art, of philosophy and biography, then to add to these as capstones biblical theology, and the history of doctrine, and yet expect him to make researches and also to publish!" His ideals of a seminary are now being in a measure met by Hartford. The institution has assisted in furnishing funds for the research and publication and, more important still, has

granted to Dr. Hartranft the freedom from teaching duties which has made the publication of this first volume possible.

And now someone may ask what is the use of it all? Why spend thousands of dollars and years of labor of able men in adding to the vast mass of Reformation literature? The movement took place centuries ago and thousands of volumes have been written about it. How can there be anything new on an old subject so thoroughly treated? The great mass of literature does not close the subject for two reasons. One is that a large part of what has been published is mere repetition or abridgement of what was previously written by someone else, so that an additional book has rarely brought any new information. It is often only the statement of the old fact in a new way. The second and more important reason is that we have not reached the point where we can see the Reformation as a whole. The history of the protestant Reformation as it comes to us is from the pen of a Lutheran as a rule, and the personal element is shown in the desire to exalt Luther as the national hero of Germany and the founder of the Lutheran Church. The accounts are generally so written that there appears not much beside Luther. Ask the average intelligent man to tell you something about the German Reformation and the chances are that he will begin and end with Luther. There are, of course, reasons for this. Luther was the most prominent figure in the movement and it was moulded largely according to his will. But the Reformation would have come and gone on successfully without any Luther. It would have taken a different form and perhaps a better one without his aid. Another unfortunate result of this position assigned to Luther is the tendency to measure every other German movement by what he did and thought and said. Just as in Geneva Calvin was the norm, and Zwingli in Switzerland. The histories for the most part which deal with the continental Reformation have recognized only four religious classes as entitled to consideration. These were the Romanists, Lutherans, Zwinglians and Calvinists. Any who were outside were not considered worthy of serious consideration and have not received it. They were called indifferently anabaptists, mystics, fanatics. It was enough to condemn a man in the mind of a Lutheran to show that he was

an anabaptist, for was not John of Leyden an anabaptist? and was not the Münster community under the control of the anabaptists? In this way many religious leaders of the Reformation period have been disposed of, and we are now coming to understand that some of these men indiscriminately called mystics and anabaptists were nobler than the leaders of the legally established Church. They approached nearer to the ideal of the New Testament Church than did those who were recognized as leaders in the Reformation. Their ideas could not prevail at the time because they were opposed by the rulers in Church and State. One is astonished at the present time, as we slowly come to a better knowledge of these men, to find how they anticipated the ideals of liberty in government and theology which have only been brought about in recent years and are still unestablished in some lands calling themselves Christian. Many of these anabaptists were men of high education and differed from their contemporaries in that they considered the inner life of more importance than outward form and ceremonies. They were like the early apostles who believed that they ought to obey God rather than man, and when the time came for them to choose between following their conscience or the command of men, they were true to their convictions even if it resulted in exile or death. If we are to have a history of the Kingdom of Heaven on earth as distinguished from the visible, organized Church, we must find our facts in the obscured life of these men. Because they have not been fairly presented we have a one-sided presentation of the Kingdom with emphasis on the ceremony and externals rather than upon the essentials. And this one-sided view is the reason why Church history is often so dull and uninteresting and leads men to say that the Church on a whole has been a failure. It is because the history presents Charlemagne as the Christian emperor telling the Saxons that they must be Christians or die, and does not say anything about Sturm and Ludger and the uncounted host of their fellow missionaries who were living saintly lives amongst the heathen Saxons and by their love for them were winning them to Christ. This one-sided way of writing history may be illustrated by the daily newspaper. The paper prints the news. It tells about the bank cashier who stole the funds in his

keeping and we conclude that the banks are unsafe ; but the paper says nothing about the thousands of cashiers who go faithfully on with their business day after day. That is not news. It has been so in the writing of history ; the men who have committed the crimes fill a large place in history, while the quietly good are unnoticed.

And it is also true that history is colored by the facts that are selected. An account of the Jesuits may be written in such a way that they will appear as imps of darkness or as angels of light, and in either account the statements made may be literally true. It depends upon the selection of facts. Until very recently events chosen in writing the history of the Reformation have been those which have minimized the value of the independent movements. There has been, however, a decided change in the method of treatment in the last ten years. The history of the visible Church in the Reformation period has been fairly well presented. We are just beginning to understand something of the history of the Kingdom of Heaven in this same time. It can only be written when we have gathered the facts by a careful study of the lives of the leaders. There are many of them, perhaps not so important as Schwenckfeld, but still important, whose lives and works are made known to us mainly by their enemies. They need to be studied as thoroughly and carefully as Dr. Hartranft has studied his subject. It is a cause for profound gratitude that this work has been so well done and that we are to have at last one of the great Christian leaders presented to us in a clear light. We may hope that this is but the beginning and that we shall have in time, presented in the same scholarly way, the records of the other men who have done so much to help us toward the realization of the Kingdom of Heaven on earth.

CURTIS MANNING GEER.

Hartford, Conn.

A MINISTER AND HIS PEOPLE.

My story is of a minister who was with a church in penetrating and abiding influence. It was a good church, and the minister had been devoted and true, but a singular and beautiful era came when this good friend of Jesus became the pastor in Shiloh. Will you read the tale?

I. The minister had a fresh conviction of the fact that he went to that people as one whom Jesus Christ had sent with a definite message from God; a message of warning against the sinfulness, the delusiveness, the danger of sin, and with this, a burning conviction of the redeeming power of the gospel of a crucified Saviour and a life-giving Spirit. He did not hesitate to use sometimes those dark, fearful words which the Scriptures contain to describe the perils which threaten the impenitent, but he always did it so tenderly and gently that he seemed like a loving father warning his children. With warning he always coupled hope, and it was fine to see his face light up as it always did when he spoke of the love of Christ, whose salvation ever seemed to be to him a glad and wonderful surprise.

The whole service in church was a good stage heavenward, partly because every one came to expect it, partly because the people went to church believing that their minister would give them a message straight from the heart of Christ, made living in his own experience, and also because he put meaning into every part of the service. He firmly believed that the Spirit uses a hymn, a prayer, a passage of Scripture as well as a sermon to help float a congregation Godward. He remembered Spurgeon's saying that he knew of two persons led to Jesus by the reading of a hymn. He sometimes read the hymns and sometimes not, for he shrank from the stereotyped, but he always put heart, love, and enthusiasm into the minutest detail; even the offering came to be a service to God, as though Christ were there to receive the money in his scarred hand. Some one said once, "It would be an

inspiration to hear George William Curtis repeat the multiplication table." This clear-headed minister gave distinction even to the "notices." A prayer service became a goal to be taken by violence and a sewing society as privileged as "the upper room": nickel changed to silver, and copper shone with golden hue under the spell of his thoughtful and finished sentences.

He broke away from the feeling that the ministry is a profession. On Sunday morning, after careful preparation for the devotions in church and for the sermon he would go aside and lie down for a little, to gain rest and poise and to gather strength for the coming service. He well knew that his best was demanded and that the service would carry joy to men and angels. He used to say to Jesus before going into the pulpit: "Now, Master, it is your own work, and these dear souls are all yours. You must be sure to go with me today. I wish my sermon were in better shape, but I have tried to receive just what you had for me today, and it is wholly for you and yours. I know you can use me today to help some one who needs comfort, warning or inspiration:"—and the living Saviour never failed him.

There was much variety in his preaching. Sometimes he took a doctrine, but he made it so concrete and vivid that when the people went away they never said, "I hate to hear a doctrinal sermon." The doctrine was in such thorough solution in his clear and impassioned address that Deacon Hart said one day to a neighbor, "How clearly our minister pictures God as Father; Jesus as our infinite Saviour; the Holy Spirit as the creative author of life, and the fatal misery and penalty of sin as a truth which appeals to us all;" and Fred Harris, the lively Yale sophomore, said, "That sermon on prayer made me feel that praying is about the best thing a fellow can do. It may be a fine kind of coaching."

Knowing that people think in pictures, or, dulled and wearied by abstractions, pass into dreamland, he made much use of imagery, often telling what the gospel is like, going into everyday life, the shop, the kitchen, and the garden for illustrations. He remembered how Wendell Phillips used to carry his audience captive by vivid pictures, concrete instances. Sometimes he took a Bible book for material for a study, and people would go away

with a fadeless vision of Hosea, or would say, "How inspiring that Paul could write from prison such a letter as that to the Philippians!" He remembered what Dr. William Adams used to say to his students, "Do not feed your people always with crumbs,—give them good slices." Sometimes he would take a chapter or ten verses for text, and the people would say, "We've had a rich slice of the bread of life today." He did not forget that he was an apostle of the twentieth century, yet he never awakened the remark, "Our minister preaches to the times and not to the eternities." Moral reforms had a place in his sermons, but he used to say, "What is the use of stirring up trouble unless one is likely to do good?" He was a student, and every morning found him among his books, and he instructed his people on the bearing of religion upon science and criticism, for he thought it better that they should be well grounded and intelligent concerning the sources of faith, and ready with a clear answer to the shallow critic, than exposed to surprise and dismay at captious remarks; but he never forgot that he was called of God to be a good minister of the gospel of salvation, and he never dreamed that salvation spelled criticism.

There was a stirring note of joy in his preaching. He found the keynote of the Bible to be joy, and he used to say, "We are rehearsing for the heavenly anthem." One hearer said, "I've been in the Christian life thirty years and I never before realized what a glorious thing it is to be a Christian." He never preached a sermon without definite aim and without expecting that that sermon would be an event in some life for which he had been praying. He preached much on the great themes, and always moved on a high level of thought, though never without a deep sympathy with the burdened and the obscure. Whenever tempted to drop beneath the level of noble thought and refined feeling, he brought himself back like lightning as he reflected that Jesus was in the pulpit with him.

He used to say that his most effective work was organized work,—one sermon linked to another, to create a definite and cumulative impression. He was careful to address the will, but always by awakening the emotions and driving home the truth, as the old warriors used to drive the glittering edge of polished

steel with all their might. He used to say he had three rules for speaking which he learned from his great teacher, Prof. R. D. Hitchcock. As to clearness, find out what you would say and say it. Beauty is nothing put on, but the flash of thought. Force is putting will into it. He liked to write his sermon through at one heat, and then he spent all the time he could spare in polishing, condensing, and strengthening the sentences, that they might carry the message to the mind with the least possible friction. He used to say, "The longer I live the more I am impressed with two facts: that it makes much difference how a thing is put, and also the power of an impassioned will gathering the energies of the soul together to launch the truth. Being a puritan, he had a conscience, and he took for granted that his hearers were similarly endowed. He used to say sometimes, "I have a conscience as well as you. It is no better than yours, but it is all I have." Being a Congregational minister he knew he must be a preacher, clear, strong, and convincing.

He never preached in the minor key but always with a fine ring of triumph. He was always careful to close with the expectant note. He was careful to cultivate his own soul. Among his books of devotion, Richard Cecil easily stood next the Bible, and he used to read over and over these words of that English minister of a century ago, "The grand aim of a minister must be the exhibition of gospel truth. His first duty is to call on his hearers to turn to the Lord. Men who lean toward the extreme of evangelical privileges do much more than they who lean toward the extreme of requirements. To know Jesus Christ for ourselves is to make Him consolation, delight, strength, righteousness, companion, and end."

I must not invade his secret life to tell you how he daily talked with God; sometimes sitting in his study with an empty chair near by, which was not empty to him, or standing for a moment as he was about to go out, — for another eager word with Jesus. He regarded prayer for his people as important as calling or preaching.

In this minister's prayers in the pulpit, he seemed like a father gathering his dear children together around the throne of heavenly

bounty, and people would say, "The prayer was a sacrament, we were in the holy of holies."

It was clear that conversation with Christ was a daily practice and that he left neither objects nor language of public prayer to the hour in the pulpit. Some one said once, "I believe our pastor must have a book where he writes prayers when life is at high tide, to inspire when the ebb lingers wearily on the beach."

His manner was serious yet cheerful; noble yet sympathetic. Not believing it necessary to canonize solemnity at the risk of dullness, he was not afraid to call up a smile, though he ever talked as a living man to living men.

What shall I say of his daily life? There rang through his soul the words of a charge given him at his ordination, "So live that when people see you in the street they shall think that you are walking with Christ."

One day after he had gone from a home in which he had brought cheer and courage to a troubled mother, her little boy said, "Mother, was that Jesus Christ?" It was a joy to him to be with his people in their homes. He went to them as a friend, and more, as a good shepherd, eager to feed, restrain, guide, quicken any who needed his wise counsels. On returning from an afternoon in the parish he could neither study nor read, so weary and burdened was he. He thought much of the needs of his people. His prayer list kept changing, as one by one the repentant took the place of the indifferent. He felt a keen responsibility for the conversion and growth of every one under his care, and once a year at least he sought in some way to bring the gospel personally to every impenitent life. In calling, he ever sought the guidance of the Good Shepherd, and he never declined when the voice said, "Let us go thither rather than yonder." His calls were always friendly, but not always purely social, for he went as an artist of the spiritual life with mind enraptured with eternal realities. He entered with sympathy into the lives of his people, but never as a meddler or busybody;—now becoming a burdened father anxious for his son; now a merry schoolboy; now a weary sufferer. He had no rule about praying in the homes, but he was on the lookout for the best way to mingle the spiritual life with common tasks, and when he knelt for a moment of audible prayer

it seemed as natural as the jest which fell as a pearl from his pure lips. After praying he went right away, as Maclaren says, "Bidding his people good-by before the throne of grace, and in the very presence of the Lord."

He had a warm place in the love of his people because he gave so freely to them all he was. They felt they could pour out their cares and troubles into his gentle heart, knowing well that he would keep their confidence as sacred as his life.

The ministry was his calling and not his business, yet he made a business of his ministry. He was careful in the use of time, yet he never seemed in a hurry. There was a fine dignity in him which sometimes asserted itself. One day he called at an office. "Call again, an hour is nothing to a minister," said the business man. There flew to his lips Cecil's words, "An hour nothing to a minister! You little understand the nature of our profession. One hour of a minister's time, rightly employed, sir, is worth more to him than all the gains of your merchandise."

Was this good minister never disheartened? Yes, and at such times he liked to read Cecil's words, "Perhaps it is a greater energy of divine power which keeps the Christian from day to day, praying, hoping, believing, than that which bears him up for an hour at the stake;" and Emerson's great message to the preacher, "Discharge to them the priestly office, and present or absent you shall be followed by their love as an angel. The true preacher is known by this, that he deals out to people his life." So much for this effective minister who received the truth at first hand from the Bible and the Spirit and gave it forth through his own life as current coin in the King's realm where he moved in royal gentleness.

II. The people. It is they who were largely responsible for the best results of this ministry. Their charity and devotion, their readiness to respond and to do their part created a watered garden in which the minister's graces flourished. There is something in what Gladstone says, "Eloquence is a giving back in rain what the speaker receives in mist." There is much in the saying, "A responsive and praying people call forth the best that is in their minister." Those Christians in Shiloh knew the Bible and human nature, and that united faith, sympathy, and hard work form a

mighty church. They took religion seriously; put thought and time into it; most of them believed that morning prayer is as important as breakfast, and the prayer-meeting as valuable as a bridge-whist party. They went to church in the spirit of Emerson's thought, "We come to church properly for self-examination; for approach to principles; to see how it stands with *us* with the deep and dear facts of life and love." Whenever the sermon was less finished and strong than usual, they said nothing but words of kindness, and remembered that no clock strikes twelve every hour; that on some days bread is heavy and the cake falls. Whenever he made a blunder, they had sense enough to recall the fact that they lived in houses of crystal. When a brother faltered they acted on Burke's words, "Applaud us when we run; console us when we fall; cheer us when we recover, but let us pass on — for God's sake, let us pass on."

They noticed that the church in Sodom Valley was usually in trouble; ministers were fleeting, and a Shiloh deacon said, "The Sodom folks shrink from a straight message, and they turn the dinner hour on Sunday into a forum to discuss the minister in sharp criticism." The Shiloh people felt about unkind scrutiny of their minister as you would feel about bitter words concerning your mother. They remembered that Jesus had called them to be skilful and winsome "fishers," not critics. As the minister gave his best to them so they gave their best to him. His salary was paid generously, gladly and promptly. They went to church so joyfully and welcomed strangers so cordially that the service came to be thought of as a festival of friendliness and holiness. They were clear that the business of the church is fourfold: worship, instruction, inspiration, and service.

Over in Gomorrah, the people thought that the minister was hired to do the praying as well as the preaching, and the minister's wife was an unpaid, economical helper, — not so in Shiloh, where the people felt that they were called and ordained almost as really as the minister.

So the years went by in happy Shiloh; beautiful years. The whole town was enriched with kindness, fairness, courage, and love. Many entered the kingdom; many were trained in character; the downcast were strengthened by visions and rich truth.

The minister said, "I would not exchange my church for any other in the world," and the people said, "Our minister makes God seem so near, the kingdom so real, and daily life so rich in occasions for royal service, that we wonder if heaven can be much better."

GEORGE L. CLARK.

Wethersfield, Conn.

THE TRAINING OF THE MODERN MINISTER.*

I assume that in assigning this topic to me the committee intended me to discuss the professional training of the minister, and to that, in the time allotted me, I shall confine myself. It need not be said that there are other qualifications for the ministry more fundamental than professional preparation: unblemished moral character,—integrity, sincerity, courage, energy, tact; intelligence, culture; religious experience; the consciousness of a mission and devotion to it; love for men and constraining desire to help them. Of a man who lacks these qualities, training can make nothing better than sounding brass or a tinkling cymbal; but the possession of them does not by itself fit a man for the most effective work in the modern ministry.

The ministry is a distinct calling; the minister has a specific service to render to the community, for which a specific preparation is necessary. General culture, fertility of invention, literary skill, may suffice for a Sunday lecturer on miscellaneous topics more or less loosely connected with religion and ethics; but the true minister has a much larger function.

The ministry is a *practical* calling, like law or medicine; and preparation for it should be directed, unified, and limited by the practical end. Just as it is not the primary end of the law school to produce men learned in the history or philosophy of jurisprudence, but to train men to *practice* law in their own country and time; as it is not the primary end of the medical school to make men learned in the history or theory of medicine, but to train physicians to practice the healing art in their own generation; so it is not the primary end of a theological school to send out men learned in the history and philosophy of religion, but to train men for the practice of the ministry. The choice of studies, the extent to which they are pursued, the method in which they

*An address delivered before the National Council of Congregational Churches, at Cleveland, Ohio., Oct. 11, 1907.

are taught, should all be determined by reference to this end. The teachers in a theological school may serve the same end in a larger way by publications which enable the working ministry to keep up with the progress of their profession; they may themselves contribute to that progress by investigation and discussion; the schools may offer opportunity for more advanced special study to those whose special work requires it; they may make provision for the education of those who are one day to fill professors' chairs; but their chief, and in many cases their sole, proper business is to prepare ordinary men for the ordinary work of the ministry.

It does not follow, because the training of the minister is to be practical, that it must therefore be either narrow or shallow; on the contrary, it will not fulfil its end unless it be both broad and thorough; but its breadth is not a dilettante dabbling with all knowledge — not even all theology; nor its thoroughness, the exhaustive mastery of useless erudition.

The training of men for a practical calling is a different task from the making of scholars, and pedagogically much more difficult. The difference is not one of degree, but of kind; and the qualities which are demanded of both teacher and the pupil are different. The constant temptation of the scholar in the teacher's chair is to be satisfied if his pupils acquire knowledge, whether they can make use of their knowledge or not. It is hard for us to learn that the merely inquisitive and acquisitive habit of mind holds in itself no promise of achievement either in the field of practical work or productive scholarship; unduly admired in the school-boy, it is a fatal limitation in the man.

The practical nature of the minister's calling, and consequently of a proper training for the ministry, applies as a law of exclusion. Theological learning is a vast field, new territories are constantly being annexed to it, old ones subdivided. None of them is uninteresting or unimportant from the point of view of theological science; but their value to the practical minister is very diverse, and since it is not our task to make theological polymaths but working ministers, we must make a judicious election of things not to study, in order to concentrate time and strength on the essential things; and, again, among the essentials must endeavor

to maintain due proportion, determined, not by their relative scientific importance or by considerations of encyclopædic symmetry, but by their relative practical importance. There are many intrinsically important subjects with which ordinary students — of them only I am speaking — ought not to be encouraged to meddle, lest they be diverted from the things it is imperative for them to master.

The minister cannot be expected to possess the special equipment of the philologist, the critic, or the historian. All that can reasonably be asked of him is that he shall understand the methods of specialists in these fields and be able to use their results, as the practical physician uses those of the anatomist, the physiologist, and the bacteriologist. Throughout his education, the ruling principle must be, not knowledge for the sake of knowledge, but the knowledge that gives power. Even if there were no question of time, we must recognize that the scholar's habit of mind is very different from that of the practical man, and that the cultivation of the former often disqualifies its possessor for the conduct of affairs; so that the prolongation of the period of study in the pursuit of the ideals of scholarship may diminish a minister's effectiveness rather than increase it.

If, as I have contended, the training of the modern minister should be directed, unified, and limited by its relation to his practical task, it is of fundamental importance to define what the function of the minister is in our time, in free Protestant churches like our own.

The minister is an interpreter of Christianity to his generation. The interpretation and application of religion is his specific service. This is in substance the historical Protestant conception, embodied in the very title, "Minister of the Word," of the word, that is, which teaches "what man is to believe concerning God, and what duty God requires of man." But while the older Protestantism, in theory at least, conceived the interpretation of Christianity primarily as the exegesis of scripture in accordance with a dogmatic or confessional norm, we recognize that nature, history, and human experience are also parts of a larger revelation which from age to age demands re-interpretation in the light of larger and more completely integrated knowledge; and however highly

we may value the historical continuity of Christian thought, we acknowledge no authority in the interpretations of the past to bind the understanding of the present.

Religion demands a two-fold interpretation: men want to know, first, what Christianity is, and, second, what it requires of them, or, to recur to the words of the catechism which I quoted a moment ago, What man is to believe concerning God — *theology*, and what duty God requires of man — *ethics*, in a broad sense, personal and social. These two parts of the task are inseparable; the practice of religion depends upon the fundamental religious conceptions; and, on the other hand, worship and conduct powerfully react on those conceptions. Practical Christianity without an adequate and effective theology would be only a decadent superstition, — a survival of practices when the ideas which gave them vitality and significance had ceased to actuate men, carried on for a while by the momentum of an impulse once imparted, but inevitably running down, because sustained by no continuous power; and a theology which does not produce and maintain a practical Christianity accordant with its fundamental conceptions is doomed to death by its own barrenness.

The minister, whose task is the interpretation and application of religion in his generation, must know two things, the religion he interprets, and the men to whom he interprets it. For there is no such thing as interpretation in the abstract, but only interpretation of a given matter to particular hearers or readers, individual men and women, who bring certain knowledge, experience, habits of thought, as the premises and conditions of their understanding. The interpretation which does not adapt itself to these conditions, is, for the hearers, no better than the translation of one unknown tongue into another.

In preparation for this task, the first thing to be attained is a clear and comprehensive understanding of the Christian religion; for a man to assume to teach others what he does not know himself is, to speak bluntly, immoral. The primary sources are the New Testament writings, the teaching of the Master himself and his apostles. To the understanding of primitive Christianity as we find it in the New Testament, the knowledge of the Old Testament, of Judaism, and of the religious condition of the Gentile

world in which Christianity was first preached, is necessary. To understand contemporary Christianity, a knowledge of its historical development, especially in the great critical periods, ancient and modern, is necessary. Exegetical and historical studies are not pursued, however, in the practical curriculum, primarily for the sake of knowing the Bible and Church history, interesting and useful as such knowledge is, but of understanding the Christian religion. The historical apprehension of Christianity is itself only a starting point. What Christianity meant to the Apostles or the Nicene Fathers, to the Schoolmen or the Reformers, is from the practical point of view important because it helps us to answer the vital questions, What Christianity essentially is and what it means to us.

The religious conceptions of every religion in every stage in its development are correlated to prevailing conceptions of the universe; of nature and its working, of man, of society, of history. Changes in these conceptions inevitably involve corresponding changes in the idea of God and his relation to nature and man. The conceptions of the universe which prevail in our times, dominated by the ideas of unity, law, and development, are fundamentally diverse from those which were current among Jews and Gentiles at the beginning of the Christian era, and from those which were entertained by early and mediæval theologians under the influence of Greek philosophy; they are very different from those of our own fathers and grandfathers.

To these changes correspond no less significant changes in the conception of human history and of the future of humanity. The pessimism of a decadent civilization overshadowed the world in which Christianity was born. The new heavens and the new earth wherein righteousness dwells lay on the other side of a cosmic catastrophe, in which the present irremediably evil world was destroyed. To us, the good world of God's purpose, the Kingdom of Heaven, is an ideal to be progressively realized on earth by the working of what we call historical forces, by human intelligence, effort, and sacrifice. As a consequence, our conception of the nature and way of salvation, the central idea of Christianity, has undergone a corresponding change. To "seek first the Kingdom of God and his righteousness" — what is it but to

make the salvation of the world the end of our being, in the pursuit of which we find the salvation of our own souls.

The task of the early Christian theologians was to interpret Christianity in terms of contemporary Greek thought, a process which begins in the New Testament itself; the task of the modern theologian is to interpret Christianity in terms of *modern* thought. A religion which cannot, or will not, adjust its conceptions to the thinking of the age, which attempts the impossible task of perpetuating obsolete ideas of the universe and God's relation to it, thereby makes itself unintelligible to thinking men, and dooms itself to intellectual, and eventually moral, decadence. Precisely because the task of the modern minister is a practical one must theology, in a broad sense, be the foundation of his training.

The Good World is the ideal of our age. Socialism is inspired by it; the trade unions are striving to achieve at least some of its physical conditions; the modern state is made an instrumentality for its attainment; men of all classes feel a deepened sense of responsibility for the welfare and happiness of their fellows. The good world is, indeed, often conceived in crudely material and eudæmonistic fashion; it is the good world of man's satisfaction rather than of God's purpose, but the ideal is there, however inadequate the conception may be. Nor is this state of things found in Christendom alone, as is sometimes complacently imagined. Buddhism, for example, in progressive lands, is being revived by it.

The Christian church has a historic right to leadership in this general movement to realize the kingdom of heaven on earth, and the responsibility of its right. It is its mission to elevate the ideal of the good world by the inclusion of its ethical and religious, as well as its material, elements; to convert all men to this higher ideal; to give the whole energy of the religious motives to the realization of the ideal; to organize and direct the material and moral forces of the community in the practical task of making the world better. For the Church, in modern conception, is a society for the promotion of the reign of God's good will in the hearts and lives of its members, and through them in all the world. That is the reason for its existence, the *articulus stantis vel cadentis ecclesiæ*.

The Christian Church stands at a crisis in its history; it is being put to the crucial test. Will it keep in the front in the progress of humanity, or will it, unworthy of its mission, be left behind, as the Jewish Church once was? The outcome depends in great degree on the ministry, who by their office are the leaders of the organized forces of the kingdom. Will they rise to the higher conception of the mission of the church and of their own calling? Will they have the knowledge, the wisdom, the devotion, the courage, to be real leaders in the struggles of the modern time for human rights, not merely political or legal, but economic and social; for human welfare in the broadest sense; for honest business, clean politics, impartial justice, social purity, public health, as well as in moral and religious education, — in a word, in the practical interpretation and application of religion? For such leadership the modern minister must be trained. Unless he is to be the blind leading the blind into the ditch, he must have not only the zeal of religion and the passion for humanity, but adequate knowledge of actual economic, social, and moral conditions, and of their causes; of the resources which society possesses to make good triumph over evil, and the way in which they may be made effective.

The education of the modern minister must therefore include not merely the knowledge of man in his state of sin and need of salvation, but of the world which is to be saved; sociology, social psychology and social ethics must have their place beside anthropology and individual psychology and ethics, in his plan of study. The interpreter of Christianity must be qualified not only to express the conceptions of religious faith in terms of modern thinking but to define the practical task of Christianity in our generation and to guide the community in all its efforts to accomplish that task.

The training for a practical calling includes not only the acquisition of the knowledge which is necessary for its exercise, but a mastery of the instrumentalities which the practitioner must employ. In the work of the minister the foremost of these instrumentalities is preaching. The historical type of Protestant worship, which makes the sermon an integral part of the service, gives to the minister an incomparable opportunity of interpreting

religion to intelligent and sympathetic hearers. The possibilities of the pulpit have never been greater than today. The adventitious professional authority of the ministry has vanished; but there never was a time when men, in this as in other spheres, were more ready to defer to the authority of knowledge, experience, and skill. They look to the pulpit, in the confusion of a time of change, for light and leading. If they look in vain, tradition and habit will not long keep them in the pews.

The modern minister must be an effective preacher, and training for this task demands a large place in his education. It is often imagined that if a man's head is well stored with knowledge and his heart filled with a desire to do good, he need not give himself much trouble about learning to preach; or that preaching is a talent which cannot be taught. Both errors lead to neglect of one of the most important parts of the minister's preparation. The training given is not always of the most effective kind; didactic instruction sometimes concerns itself too much with the formal precepts and caveats of style, or the preciosities of phrasemaking, the mint, anise, and cumin of "sacred rhetoric."

The fundamental task of the teacher of "practical theology" is not to give the formula for making a sermon, but to show his students how to translate, or transmute, the facts, truths, principles which they have learned into their practical uses for religious instruction and edification, in the pulpit and out, and into their application to the activities of the church. The inexperienced beginner cannot be expected to make this mediation for himself; he sometimes does not even realize that any such thing is necessary, and pours out in his sermons, now "higher criticism," now Biblical theology, now metaphysics, undigested and indigestible.

Preaching is a form of public speech, and the cultivation of ability to speak forms an essential part of the minister's training. It is not enough that he has something to say that is worth saying; he must be able to say it not only with intellectual and moral impressiveness but with physical effectiveness. The speaker who cannot speak is as bad as the singer who cannot sing. No one is vain enough to imagine that the possession of a good voice, a

passable ear, and a song book, will make a singer ; but many entertain just this delusion about speaking.

One of the most important parts of the modern minister's work is the religious education of the young. The church is awaking to the inadequacy of the instrumentalities which it has employed for this purpose and to the urgent need of more effective methods. In the Sunday-school, for example, the first principles of education have too long been sacrificed to the wooden idol of uniformity ; and instruction in religion is made incidental to the teaching of Biblical history and literature. If the ministry are to give wise guidance to this movement they must themselves be acquainted not only with general pedagogical principles which govern all effective teaching, but with the specific principles of religious education which are derived from knowledge of the religious development from childhood to manhood and womanhood, a new and fruitful field of psychological research.

In the whole of the minister's education the aim should be to develop boldness of initiative, fertility of resource, justifiable self-reliance. Routine men have, doubtless, their use ; but our churches need men who can solve problems, invent methods, devise means, and adapt them to particular conditions ; men of originality not merely in ideas but in expedients.

The conditions under which the training of the modern minister should be given are determined by its nature and end. Inasmuch as his work is to be among men, and knowledge of men and influence over them is indispensable to his usefulness, his training should keep him in close and constant intercourse with men of diverse callings and interests, that he may look at the subjects with which he has to do not from a professional angle only, but learn to see them with others' eyes. The atmosphere should be one of open-minded and sincere truth-seeking and courageous application of the truth — what we have learned to call "the scientific spirit."

Instruction how to do a thing should be accompanied by opportunities to see how it is done by masters of the art ; homiletics, for instance, not only by the reading of sermonic classics, but by the hearing of great preachers of different types ; teaching in social ethics, by observation of charities, reformatory institutions,

settlement work, and the like. The students' own experimental participation in practical work has necessarily somewhat narrow limits, and if it is to be profitable, its educational purpose must be emphasized. It is impossible that the professional school, whether of law, medicine, or theology, should equip the student beforehand with experience in his calling; what it can do is, through the results of other's experience, to put him in a position to interpret his own and profit by it. Ministers sometimes, seeing how much more they have learned from costly experience than ever their teachers taught them, complain that their training was radically at fault in this. But it is obvious that the mastery of a practical calling can be acquired only in the practice of it. The professional school, at its best, is but a preparatory school; life is the great university, and experience the great teacher. In it the training of the modern minister must be carried on — a lifelong pursuit of an ideal that becomes more exalted, more unattainable, the greater our attainment is.

Cambridge, Mass.

GEORGE FOOT MOORE.

In the Book-World

Prof. Hugo Winckler is one of the leading Assyriologists of Germany. His contributions to the history of Babylonia, Assyria, and Israel, and to the history of the ancient Orient have been numerous and important. In 1892 he published a history of Babylonia and Assyria; in 1899 this was re-written as a contribution to Helmolt's "Universal History." This work has been translated into English and is one of the best handbooks on Oriental history in the English language. A new edition and translation of Winckler's part of the work has now been undertaken by Prof. Craig of the University of Michigan under the title, *The History of Babylonia and Assyria*. Great progress has been made in Assyriology during the last eight years in consequence of the publication of the tablets discovered by the Babylonian Expedition of the University of Pennsylvania, and by the excavations in Babylon, Ashur, and Susa. Prof. Winckler has kept in touch with the new discoveries and has had at his disposal a mass of unpublished material derived directly from personal study of the inscriptions. This new material has found a place in this new edition of the history which has been carried through with the constant assistance and supervision of the author. The result is that the book is the best and most up-to-date discussion of the history of Babylonia and Assyria that is to be found in any language. It fills a long felt need for a brief but scientific handbook in this field. It is a striking evidence of the rapidity of progress in Assyriology that a body of new material in regard to the Dynasty of Isin and the chronological relation of the early Babylonian dynasties, which has recently been published by Hilprecht in the last volume of "Reports of the Expedition of the University of Pennsylvania" and by various writers in the *Orientalische Literaturzeitung*, has come in too recently to find a place in this volume, so that the early chapters of the book, although just leaving the press, demand considerable modification. Such defects are inevitable in any rapidly progressing science and they do not impair in the least the general utility of the work. (Scribner, xii, pp. 351. \$1.50 net.)

L. B. P.

Prof. Elihu Grant has had exceptional opportunities for studying the life of the modern inhabitants of Palestine. After a thorough scientific and theological training that qualified him for accurate observation, he resided for four years in the large village of Ramallah; a few miles north of Jerusalem. Here he acquired a fluent use of Arabic and came into close touch with the life and thought of the villagers. Trips through less frequented parts of the land made him familiar with the habits of other towns, and gave him a basis for a comparative study of folk-lore

and social institutions. He has used his opportunities well, and in his volume on *The Peasantry of Palestine* he has given us a delightful picture of rural life in the Holy Land. The plan followed is that of the standard handbooks on so-called Biblical Archaeology, that is, the manners and customs of the ancient Hebrews. He begins with a description of the physical features of the land, the climate, flora and fauna, and the effects of these natural conditions upon the inhabitants. He then takes up the population, and describes the life of the Bedawin and the Fellahin, and the religious groups into which they are divided. We then have the constitution of the family, houses, food, dress, religion, business, social customs, diversions, and the state of native education. This is an admirable classification, as it enables the student of biblical manners and customs to compare readily the ancient conditions with the modern ones. What impresses one most in reading the book is the persistence with which the ancient institutions of Semitic life have maintained themselves down to our own day. The process of comparison is facilitated by copious biblical references that the author has inserted in foot-notes. It is a good feature of the work that it does not hunt for biblical analogies, but tries simply to tell us what exists at the present day and leaves us to draw our own inferences how far this corresponds with biblical usage. In many places, as for instance in the account of the wedding-customs and of the songs that are sung at weddings, it would have been easy to point out real or fancied analogies with the Song of Songs. It is a merit of the work that it abstains from such comparisons, giving us simply a scientific presentation of existing conditions and leaving to specialists in other departments the work of comparison. The book is written in a delightful style, is full of interesting anecdotes and illustrations, stories, proverbs, and songs gathered from the lips of the natives, and is copiously illustrated with a fine series of photographs taken by the author himself. No better book on village life in Palestine has been written, and this work ought to find a place in the library of every pastor and of every Sunday-school. (Pilgrim Press, pp. 254. \$1.50 net.) L. B. P.

Mr. E. W. Work is impressed with the thought that the Bible is studied less in our generation than it was formerly. Men can no longer be got to read it through reverence for its authority; but they may still be reached, he thinks, by showing them that it is an interesting book. The little volume entitled *The Fascination of the Book* endeavors to show a number of ways in which the Bible may be made interesting to different classes of readers; and the author holds that, if in one of these ways people can be got to study it, its spiritual significance will inevitably lay hold of their consciences. The different points of view from which it may be made attractive to different types of mind are the poetic, the historical, the literary and the practical. These various forms of interest are elaborated and illustrated at length. The book is full of helpful suggestions as to indirect ways in which the attention of men may be drawn to the Christian Scriptures. (Revell, pp. 253. \$1.25.) L. B. P.

In his *Boy's Life of Christ*, Mr. Forbush "endeavors to show the manly, heroic, chivalric, intensely real and vigorously active qualities of

Jesus in a way to appeal to boys." The book is thus professedly and openly "tendence." Logically we should have another life for girls, another for old men, etc. Our author is, however, right in assuming that boys admire and are won by the manly and heroic in life and character. And Jesus possessed and exhibited these qualities. Mr. Forbush has sought to bring them out in his story, and has succeeded to a limited degree. The introduction of shadowy, fictitious characters as companions of Jesus' boyhood hardly adds to the reality of the story, and the remarks and questions of the disciples and onlookers of Jesus' ministry invented by our author are mostly forced and unreal. Few of the minor characters in the book stand out clearly, and none of them are of real flesh and blood. It is much to say, however, that Jesus' own character suffers little by the treatment, and remains "the one among ten thousand." Holman Hunt's "Shadow of Death" inserted in the chapter on the Village Carpenter is out of place, and detracts from our author's purpose. Mr. Forbush has not produced a classic, but that was too much to expect. His book will be read by many boys with profit, and without harm, and this is praise. (Funk & Wagnalls, pp. 262, xxxviii, 2d ed. \$1.25 net.) E. K. M.

It would have been truer to fact if Mr. Herbert W. Gates had inverted his title and sub-title. His book is not a *Life of Jesus*, but only a *Manual for Teachers* on an outline life of Jesus intended for boys and girls. The suggestions to teachers and the books recommended are generally wise and practically helpful. After an introduction on Palestine and its people our author devotes one-fifth of his book to the infancy and boyhood of Jesus. This is perhaps justified in consideration of the particular purpose of the book. The plan of the work is as follows: At the beginning of each chapter and section, the Gospel references are given, also references for study to the books recommended, then references to books or pictures illustrating the subject in hand, and finally explanatory notes. The latter are intended to elucidate the particular phase of the story under consideration. Scripture readings are assigned for home work, and suggestions made for teaching. The book should be helpful in dealing with young people, but like all such works it can never be more than a good crutch for untrained teachers. (Univ. of Chicago Press, pp. 156. 75 cts.)

E. K. M.

Quite another type of treatment is Dr. Shearer's *Studies in the Life of Christ*. The author explains that the book is not a commentary of the Gospels, nor a life, nor a discussion of disconnected incidents and fragmentary topics found in that life, but an effort to make a wide and exhaustive induction of the facts, in the Gospels and elsewhere in the Scriptures, which throws a light on the person, character and work of Christ. He therefore begins with Christ's environment and closes with a summary of the Gospels. The second chapter asks and attempts to answer the question, Who is the Lord? and concludes that the doctrine of the Trinity is the surface doctrine, the foundation principle, and the all-pervading teaching of the Scriptures from Genesis to Revelation! Chapter III treats of the names and titles of Christ, of which there are thirty-five,

and the facts are gathered indifferently from the Old and New Testament. Christ's prayers, controversies, parables, miracles and prophecies are dealt with in separate chapters, and as might have been expected a chapter is given to "typology." The whole treatment reminds us of the advice given by the "good old gentleman" to the young Karl Hase, who in 1829 was about to bring out his "Leben-Jesu," "First portray the divine and then the human side of the Life of Jesus." Dr. Shearer's book would have delighted the heart of the "good old gentleman." (Presbyterian Committee of Publ., Richmond, pp. 172. 60 cents.)

E. K. M.

A series of short expositions of the Apostles' Creed, by F. B. Meyer, comes to us as the *Creed of Creeds*. As our author truly says, this creed has always captivated the Christian imagination and heart, because of its simplicity, its brevity, its freedom from elaborate theological phraseology; and is the one well-nigh universal formula of the faith. Mr. Meyer takes up the phrases of the creed in order and seeks to set forth the essential truth contained in each. He introduces no novelties, but reaffirms the common interpretations of the church. There is some significance in the mere fact that such a well-known and highly respected Baptist preacher should adopt this ancient creed, as the sum and substance of the Christian faith. He evidently appreciates its liturgical value, as well as its doctrinal soundness and simplicity. (Revell, pp. 226. \$1.00.)

E. K. M.

Among the numerous works on the life of Christ is that of Professor A. T. Robertson, entitled *Epochs in the Life of Jesus*. The book consists of eight Chautauqua lectures, given at Pertle Springs, Mo., in July, 1906. Our author says that "we have passed through an age of acute criticism of the sources," and "all that pertained to the historical aspects of Christ's career has been sifted." We are inclined to question the accuracy of each of these statements. For we have not yet *passed through*, nor has everything *been sifted*. The first lecture is given to the Messianic Consciousness of Jesus, and contains nothing new, but reiterates the orthodox view. The assumption that Jesus grew up in an atmosphere of intense racial pride and hate, and narrow ceremonial and ecclesiastical bigotry, fails to take account of the fact that Palestine was not all equally pharisaical, and that many were living in the hope of the redemption of Israel and of the enlightenment of the Gentiles. The "first appeal of Jesus" extends from his baptism to the charge of the Pharisees that he cast out demons by the prince of demons. The "new departure" ranges from the conflict over the Sabbath to the Jesus' tribute to John the Baptist. Then comes a chapter on the Galilean campaign, another on the special training of the twelve, another on the attack on Jerusalem; and the last two chapters treat of the arrest, trial, death, and resurrection. The lectures are full of true Christian fervor, and present the Gospel material in a somewhat fresh form. They will be read with profit by those who are not prepared for a more profound study of the life of the founder of our faith. (Scribner, pp. 192. \$1.00.)

E. K. M.

It is gratifying to watch the steady multiplication of thoughtful and attractive popular handbooks for the enlightenment and practical aid of the comparatively uncritical Bible student and teacher. Such books serve to mediate between the world of original scholarship and the world of ordinary people, for the ultimate benefit of whom scholarship exists. Sometimes they are made by the critics and investigators themselves, seeking to popularize what they hold to be true or specially important. Such a book, in the field of biblical geography, was George Adam Smith's well-known volume. But sometimes they come from those interested in the training of Sunday-school teachers, though without pretensions to the authority which belongs to independent research. Such a book, in this same field, is the *Historical Geography of Bible Lands*, put forth not long ago by John B. Calkin, a Canadian leader in Normal School work, which aims to compress into brief space, under a simple classification and well-chosen captions, an outline both of Bible history and of Bible topography. Being designed to help ordinary teachers, this book naturally avoids controversy and lesser matters, but, within its chosen limits, is cautious, comprehensive, and stimulating. The literary style is clear and interesting, and the fourteen maps that illustrate the text are thoroughly serviceable. 'This is a good book for Sunday-school libraries, and might well be taken as a text-book for study-classes of young people. (2d ed., Westminster Press, pp. 180. \$1.00 net.) W. S. P.

The volume containing *Addresses on the Gospel of St. John*, which were delivered at the eight remarkable conferences, held in Providence, Rhode Island, 1903-4, has now reached its third edition. We would at this time briefly call attention again to its interesting contents, as showing how such a series of conferences can be managed and be made of intense interest as revealing the variety and richness of the contents of the Gospel, and as an interesting study in method, showing how men of first-class ability may approach themes in different ways, all of them more or less effective. The conference certainly did an excellent thing for those who attended its meetings and is extending its effects wider and wider, we are glad to know, through the circulation of this volume. (St. John Conference Committee, pp. xv, 505. \$1.25.)

The historical criticism of the Old Testament has tended to throw into the background the discussion both of the reality and the apologetic significance of the Old Testament miracles to a degree even more marked than is the case with the miracles of the New Testament. Rev. A. Allen Brockington takes up this theme in his book on *The Old Testament Miracles in the Light of the Gospels*. The title will immediately suggest to one familiar with apologetic discussion that the author is going to try again to show that the citation of the miracles of the Old Testament in the Gospels is proof that they really occurred. Such however is not his method. He calls attention to the fact that in respect to the New Testament we have come to consider that the miracle is significant not chiefly because it is a prodigy attesting a doctrine, but because it is the emphasis in a peculiar way of some religious truth which it embodies.

This general principle he applies to the consideration of the miracles of the Old Testament, bringing forward the religious truth which they epitomize and emphasize, and indicating still further the similarity as to content of the miraculous instruction in the Old and New Testaments. The book does not profess to be exhaustive, but is presented as giving clearly a point of view for the consideration of Old Testament miracles which has been neglected, and is worthy of examination. It is a book well worth reading. (Imported by Scribner, pp. xvi, 144. \$1.00.)

A. L. G.

The second volume of Putnam's *The Censorship of the Church of Rome* covers the period 1600-1900. This presents to us the attitude of Roman Catholicism toward the literature of the world at the present time, and is of especial interest when taken in connection with the recent encyclical on modernism. By means of the index, the effort has been made to control the reading of the Catholic world because this is the only way in which their thinking can be controlled. If the church had been able to govern the reading of its members, there would have been no problem of Modernism to trouble Pius X and his associates. Dr. Putnam shows us how much we should have lost out of modern literature if the papal prohibitions had been successfully carried out, for on the index are such names as Fenelon, Madam Guyon, Gibbon, Hume, J. S. Mill, Darwin, Taine, Ranke, and F. D. Maurice. This attempt to regulate the reading of the people was undertaken by the Catholic and Protestant States as well as by the Papacy, but these efforts could not succeed in a Non-Catholic country from the very nature of Protestantism. England, Germany, Switzerland, and other Protestant nations made the effort and failed. Dr. Putnam's conclusion is that the index, though never wholly successful, has forced into narrow channels the literary activity of the Catholic world, and that this has been one of the most important influences in narrowing the Church Universal into the organization now known as the Church of Rome. (Putnam, pp. vi, 510. \$2.50.)

C. M. G.

The volume on John Calvin in the "Men of the Kingdom" series is written by Professor Stevenson of Ohio Wesleyan University. The title is *John Calvin the Statesman*, and the effort is made to show Calvin's influence on later developments in church and state. Taking this limitation into consideration, Professor Stevenson's book is one of the best in the series. It may be that the small size of the book limited the author to this one sided presentation of the subject, but it is disappointing to find a life of the Genevan Reformer with his theological work left unnoticed. The book gives a fair presentation of Calvin's influence in Geneva and in other parts of the Protestant world, and Professor Stevenson shows himself familiar with the political questions of that period. As in the previous volumes of this series we find here no evidence of original work on the part of the author. He uses books which are accessible in English, and we do not expect any contribution to the facts in Calvin's life already well known. It would be perhaps unfair to compare this book with the recent life of Calvin by Professor Williston Walker.

The two works differ in size and were written evidently for different classes of people. Professor Walker's presents Calvin as theologian and statesman, and because of the thorough study of the sources, his book is a permanent and valuable contribution to our knowledge of the Reformation. Both books are well written and will be found useful, but there is need today of the thorough source studies not only in European but in the almost untouched fields of our own church history. (Jennings and Graham, pp. 203. \$1.00.)

C. M. G.

Religious Liberty in South America is the title given by Dr. John Lee to a recent volume which embraces a full report of the work of a committee appointed by the Methodist Ministers' meeting of Chicago to make representations to the Roman Catholic authorities with the hope of securing for Protestants a greater degree of religious freedom, together with relief from certain annoying disabilities, respecting civil marriage in particular, in the South American Republics of Peru, Ecuador, and Bolivia. Dr. Lee's account constitutes a new and singularly notable chapter in the long history of the struggle for religious liberty, the perusal of which is sure to gladden the heart of every Protestant. Incidentally, the story with its triumphant outcome forcibly illustrates the value and power of tireless perseverance when wisely exercised in the interest of any worthy cause. (Eaton & Mains, pp. 266. \$1.25 net.)

S. S.

We have long been of the opinion that the highway to the appreciation of philosophy was the exposition of the thinking of the great masters of modern speculative thought. It is exceedingly difficult to make the student of philosophy appreciate the true significance and bearings of metaphysical problems in any other way. He is prone to look at them as mere logomachy, or, taking them more seriously, to consider them as practical problems to which he must be provided immediately with the one permanent, eternally true and all sufficing answer. Some familiarity with history alone enables him both to discern how much flesh and blood belongs to them, and to appreciate how permanent they are in spite of the intellectual travail of the ages. The trouble usually is to secure a body of students who have the interest and the time for such a method. Prof. Mary W. Whiton Calkins in her *Persistent Problems of Philosophy* has provided to such earnest students an admirable "introduction to metaphysics through the study of modern systems." She has furthermore provided to the general reader interested in philosophical themes the most readable exposition of philosophic thought since Royce's "Spirit of Modern Philosophy" and has kept a truer balance between exposition and criticism than he. Beginning with DesCartes and ending with Royce the author presents under a serviceable scheme of classification the philosophic systems of the most significant workers in the field, presenting a criticism of each and relating him to the whole process of developing thought. Biographies and bibliographies appear in an appendix, and a full index closes the volume, making a most valuable philosophical handbook and an interesting piece of literature. (Macmillan, pp. xxii, 575. \$2.50.)

A. L. G.

It is only necessary to go into the book stores at Christmas time, and to observe the charming little editions of extracts from Marcus Aurelius, Epictetus, and Seneca to be reminded that the philosophy of the Stoics is considered to be a very alive and up-to-date way of moralizing. This fact makes Dr. Wm. L. Davidson's book on *The Stoic Creed* a most timely one, in spite of the fact that it is an elaborated discussion of an ancient philosophical system. The evident suitableness of an appendix on Pragmatism and Humanism only vivifies our sense of the modernity of this old Roman way of thinking. The volume is a most admirably clear presentation of the history of Stoicism, of its doctrines, and its present day significance. In the exposition of Stoic thought in philosophy and morals the method employed is that of analysis, summary and estimate. The value of the discussion is enhanced by its contrasting Stoicism with the Epicurean view of the world. The work is clear, interesting, thorough-going, appreciative and balanced. Many who have felt the charm of these old masters of ethical thought and expression will welcome a volume which so clearly gives their writings fit place in the history of the thought of the world; and the student of ethics will welcome such a masterly monograph. (Imported by Scribner, pp. xxiv, 174. \$1.75.) A. L. G.

It is seldom that there appear at so near the same time two books so similar in size, purpose, scope, and method, as *Religion and Historic Faiths* by Otto Pfeiderer, and *What is Religion* by Wilhelm Bousset. Their very similarity serves the more to accent their striking differences. Both men are scholars of unquestionable ability and their methods and conclusions are interesting as illustrating what Prof. James would call two different "temperaments" in theological research. It is not unjust to Pfeiderer to call him the last of the Tübingen School founded by Baur. Nor is it unfair to the school of Ritschl to denominate Bousset as one of the latest representatives of that body of men who look back for their impulse to the Professor in Göttingen. Each begins with what may be called a generalized definition of religion, each traces its growth through the religions of savages and the great religions of more civilized peoples. Each culminates in an analysis of the nature of Christianity and in an estimate of its permanent significance. The method in each case is the historical. But the approach to history is dominated in each case by a philosophical impulse so distinct, that its treatment by the two authors is very different. Pfeiderer is of course dominated by the Hegelian principle of thesis, antithesis, and synthesis. He sees the religions of the world as shaped by two great contrasted principles,—one the immanence of God, the other God's transcendence. And through the history of religion, with many subordinate characteristics, he sees the development of these two principles until finally these, and the significant additional moments in religion which have appeared in connection with these, are synthesized in Christianity. In former books Pfeiderer has so developed his idea of what Christianity is and the place of the historic Christ in its production that he here only briefly sketches it, his purpose in this volume being rather to develop the elements which, synthesized in Christianity, found therein a higher unity.

Pfleiderer's idea of Christianity is, that it is rather a construct of the religious consciousness of the early church and developed by later thought, than a religious life realized in or taught by Jesus.

To Bousset, however, the historic significance of Jesus is the focal point of his whole teaching. He traces the history of religion until at last he finds emerge two great types of religion,—the religion of law and the religion of redemption. The historic Jesus was able first of all to unite them; and the curve of true religion is swept by him about the two foci of redemption and the Kingdom of God. The later theology of the Christian Church has developed this teaching in multifarious ways; "we now approach an era of release and simplification" when we can return to the real religion of Jesus. But "we cannot simply take the Gospel of Jesus as it stands; . . . even the true inward contents of the Gospel must not be slavishly copied by us. They must be translated, not merely into our speech, but into our common spiritual experiences. . . . We plunge with courage into the stream of the evolution of the Gospel." And here we find that Pfleiderer and Bousset come to stand pretty near each other, though they stand back to back, sweeping opposite horizons for their illumination. Yet both plead for simplification, one rather through inclusion, the other through exclusion, yet both finding the reality of the Christian faith in the religious consciousness of the believer of today developing out of the religious impulse given to man through Jesus of Nazareth. A perusal of these two interesting and instructive little books will do much to set one side by side with two markedly contrasted ways in which German theological thought is reacting to the impulses of twentieth-century culture. (Pfleiderer, publ. by Huebsch, pp. 291. \$1.50; Bousset, publ. by Putnam, pp. xvi, 304. \$1.50.)

A. L. G.

The transfer from one Congregational pulpit to another with its accompanying installation paper led Rev. Charles S. Macfarland, as it has led others, to a review of his own theological position. The result has been a very interesting little volume which bears the title of *The Infinite Affection*. Two points of especial excellence appear in it—the first is the strong way in which man's moral responsibility and the reality of man's sin is portrayed; and the second is the singularly glowing and vital presentation of the Person of Christ. The writer speaks of himself as one who has submitted himself to the newer theological thought and in those passages near the close of the book where the influence of the historical criticism of the New Testament is clearest, one of the main characteristics of current theological thinking becomes very evident. It is this—to construct two Christs, one the Christ of experience, and the other the Christ of history, and to construct them in such different drawing that when they are superimposed the two portraits fail to fit. This characteristic is much less intrusive in this book than in many that are now appearing, and the volume as a whole is on an unusually high level. We would take this occasion again to remark on the great im-

provement manifest during the last few years in the appearance of the output of this publishing house. (Pilgrim Press, pp. 115. 75 cents.)

A. L. G.

The Personality of Christ contains three addresses given in connection with the annual commencement of the Yale Divinity School. They treat of The Significance of Christ for the Preacher's Religious Life; for Preacher's Theology; for the Minister's Preaching. They were delivered respectively by Ernest G. Guthrie, Percy H. Epler, and Willard B. Thorp. They are all of them valuable and stimulating papers. The first brings out with especial clearness the historic uniqueness of Christ, the second would find the key to theology in "Christ's life's practice, and the practice of his life." The third, which appears to be rather an abstract of the spoken word, treats of "What material for preaching one finds today in that which the name Jesus Christ represents." (Pilgrim Press, pp. xii, 91. 75 cents.)

A. L. G.

In view of the great influence on theological thinking, certainly since Drummond's day, of the science of biology, and the wide inferences that have been drawn from it, in respect to both spiritual life and pedagogic theory and practice; and also in view of the loose popular speculative views wreathing their fantastic shapes about the word evolution, there is hardly anything that would be of more service to a minister than a careful survey of what biological science really has to teach and as to what it has not ascertained. Accordingly we earnestly commend to our readers the perusal of *Darwinism Today*, by Professor Vernon L. Kellogg of Leland Stanford University. The book is presented "as a means of orientation in evolutionary matters for the general reader and for the unspecialized but interested student of science." It gives in admirable and elaborated review the history of Darwinism, the attacks upon it and the grounds on which it has been defended, together with a presentation of other theories advanced for the formation of species and a statement of the present standing of Darwinism. Into the appendices have been put valuable discussions of a more technical character with excellent bibliographies; so that the book as a whole puts us in possession, in a singularly complete way, of the history of the development of the scientific thought which, since the appearance of the "Origin of Species" in 1859, has wrought so mightily in the revolutionizing of man's whole interpretation of the universe. It is a fascinating story, a splendid presentation of the patience of science, and a clear exhibition of the truth that biology has yet by no means the impression that it has reached absolute finality. (Holt, pp. xvi, 403. \$2.00.)

A. L. G.

Mr. Charles Roads' book which he denominates *Abnormal Christians* is one which will stir its reader to earnest meditation and, it is to be hoped, to well considered action. The fact in the religious life of the present time which concerns Mr. Roads is the lack of correlation between what may be denominated the spiritual and the ethical phases of professed Christianity. He very cleverly makes his problem concrete by citing, without the mention of names, certain specific cases of men whom

he truly calls "abnormal Christians." They are men in different walks of life who have manifested a profound spiritual insight and exerted a wide and valuable spiritual influence; men who in the realm of the spiritual life are beyond all question sincere in the appreciation and appropriation of spiritual truth. Yet these men have revealed themselves as cruel, or dishonest, or unclean in an extraordinary degree; their ethical life has seemed to lack correlation with their spiritual life. These men are not hypocrites, in the usually accepted sense of that word. Their spirituality is not assumed as a cloak for evil, or in order that they may make gain. It is real, sacrificial, at times almost heroically beneficent. Their consciences seem to be absolutely dead in the realm of family, business or social relations. They seem indifferent to ordinary ethical considerations, or even find a way to justify their evil courses. Taking these extreme cases as a text, the author very skillfully calls attention to the existence of a similar lack of co-ordination between the spiritual and ethical as too frequently characteristic of the life of professing Christians, though of course in a much less marked degree. To bring these two together he rightly conceives to be one of the great tasks of the modern church. The author is not satisfied to analyze his problem and to generalize as to its solution, but goes on to indicate measures that the churches may wisely take in the culture of the ethical nature, and the sense of moral responsibility, by means of the organizations now employed by the churches generally and by the establishment of others, such as clubs, societies, etc. In this latter field he goes to the length of suggesting constitutions for such organizations, topics, lists of books, etc. The work throughout is characterized by clearness of spiritual vision, and keenness of ethical discrimination. Both its theoretical and practical contents entitles it to a thoughtful and earnest consideration; while its literary form gives it more than an ordinary interest and persuasiveness. (Jennings & Graham, pp. 243. \$1.00.)

A. L. G.

Dr. James M. Gray has written a small book which he calls *The Antidote to Christian Science*. In the first part he shows how Christian Science antagonizes the Bible. In the second part, how the Bible is opposed to it. The third part treats of the antidote, which is briefly the reliance on the Holy Spirit and the summoning His aid to the production through prayer of effects on others and on the self as remarkable as those Christian Science claims to accomplish. The fourth part contains suggestions as to some things that the Christian church may learn from Christian Science. The book is not one of any very great value, though it says some excellently earnest things. The author's method is too constrained and his horizon too narrow to give his work a distinctive place in the criticism of this remarkable religious phenomenon. (Revell, pp. 127, 75 cents.)

A. L. G.

Probably the most successful evangelistic pastor in this country is Dr. Charles L. Goodell of New York. He is not an "Evangelist" in the distinct sense of that word, but a pastor, who in his own Methodist churches has had signal success in *Pastoral and Personal Evangelism*.

One of the most significant movements of our day is the emphasis on this phrase "Pastoral Evangelism," designed to recall ministers to the neglect of this sphere of work, or the relegating it to others who make a special and outside function of it. Most works on evangelism discuss revivals, or exceptional moments of the church's experience. This book discusses the spirit and methods which conduce to a continuous and more normal preaching and ingathering. The book is not polemic regarding other types of preaching and service. He does not arraign brethren who do not exemplify his ideals of the ministry, as many writers on evangelism do. He has no cheap flings at scholarship, such as abound today, when a man would urge to more direct spiritual efforts. The book grows directly out of his own modest and yet very effective methods as a preacher and pastor. He exalts the pastoral function, and says words about personal work which make his story the most inspiring record of such results we have ever seen, unless we except Dr. Trumbull's book on "Individual Work." He has much of value to say along these lines of quiet but effective method in connection with the Sunday-school and young people. He emphasizes in most of his instances the methods of approach to *men*. There is less machinery in his suggestions than are generally found in books of this kind. It is altogether the most effective book for pastors to read that we have seen, and we commend it to a wide circulation. But not to pastors only is the book of value—his chapter on "Laymen in Evangelism" is especially suggestive and all he says of personal work applies to the pew as well as to the pulpit. (Revell, pp. 221. \$1.00.)

A. R. M.

A volume of sermons of a miscellaneous character, whose title *The Sinner and his Friends* by Louis Albert Banks, has not the slightest connection that we can find with any single sermon in the book. The sermons are simple and helpful to a certain auditory, but have little relative value in sermonic literature, either in freshness of theme and text, originality of thought, or striking development. They suggest the scrap-book type of gathering and using stories and poems, which crowd the thought and often crowd it out. (Funk & Wagnalls, pp. 359. \$1.30 net.)

A. R. M.

Dr. Newman Smyth has presented, under the title of *The Story of the Child that Jesus took*, a charming journey into the fields of the imagination. Following the footsteps of the child whom we learn Jesus placed by his side as he bade his disciples remember that "of such is the kingdom of heaven," he has led us through successive stages in the life of Christ and has successfully portrayed what it might be expected would be their impression upon a nature sincere and open-minded. The boy grows to be a man and the early impress of contact with the Master deepens into loyal fellowship and ripens into earnest Christian character. The book is thus presented as a sort of parable of the normal development of the Christian child in every age. It is printed tastefully as if designed for a gift book and would be very appropriate for such purpose. (Pilgrim Press, 50 cents.)

A. L. G.

Successful Teaching contains fifteen studies by practical teachers, who were prize winners in the national contest in 1905, when the opportunity was given for teachers in schools of various grades to contribute essays in various pedagogical themes. These short essays have been prefaced with an introduction by James M. Greenwood, sketching the object and scope of the volume and making some general suggestions as to the elements of successful teaching. Such themes are discussed as The Value of Sociology in Teaching, Memory Work, Biography and Education, Nature Study, etc. While of unequal merit, the essays taken together present material of no little value. (Funk & Wagnalls, pp. 198. \$1.00.)

The Transfiguration of Christ is a new edition of a previous publication. It is dedicated to friends in Johns Hopkins and Chicago Universities. Its reprint just now has significance in the present discussions along lines of the supernatural and the miraculous. The volume has elements both of the sermon and the lecture. Certain elements in Dr. Gunsaulus' rich inspiration and glowing rhetoric are held in abeyance to the quieter and more scholarly presentation in these sermons, or, as he calls them, lectures. His object is to look at this great event as a step in the unfolding of the Infinite. He holds that here, as elsewhere, in Him and His life the finite and infinite meet; the natural and the supernatural coalesce. The Transfiguration was a brief, partial, but significant manifestation of the hidden power and reserved glory in the Christ. The Incarnation, the Transfiguration and the Resurrection combine to emphasize the real and vital significance of "God manifest." In other reviews we have called attention to the great qualities of Dr. Gunsaulus as a preacher. This book illustrates how effective are the same qualities, even when held in quieter manifestation, and constrained by scholarly presentation. (Revell, pp. 267. \$1.00.)

A. R. M.

No volume of sermons published in years, in our judgment, has such compelling power upon the attention of a reader as the *Creed of Jesus* by Henry Sloane Coffin. One is stimulated in every direction, mentally, spiritually, and practically. It is a rare blend of emotions one experiences. We find it difficult to analyze the elements of power. The homiletic art is manifest, if we examine them critically. The remarkable freshness of the themes and the texts from which he gets his subjects are especially notable. The fullness of the content of thought is just as marked a feature. Wonderful indeed also is the grasp of subtle experiences, and wide the range of observation of human nature. We have seldom seen a finer blending of the richest spiritual atmosphere with a clear and simple practical objective view. Few recent volumes of sermons are better worth reading. (Scribner, pp. 280. \$1.00 net.)

A. R. M.

A new edition appears of Wilbur F. Crafts' *Practical Christian Sociology*. Its valuable feature as a new edition is the completion of the "Chronological Data of Humane Progress" from 1895 to the present time. This list of facts bearing upon progress is arranged chronologically through the centuries, and is especially valuable for the easy access to

dates bearing upon specific reforms. More than one half of the book is appendix material, some of considerable value, and much of comparative insignificance. The lecture part of the volume arranges material from the standpoint of the Church, the Family, Education, Capital and Labor, and Citizenship. The line of argument is often unsatisfactory and inconsequential, rambling in its style and often incoherent. The exegesis is often questionable. It abounds in miscellaneous quotation and its collection of all sorts of items of information is of some value. Some bibliographies are found, but few of them are brought down to date, and the perspective of selection robs them of much value. Without a careful index for this miscellaneous compendium, the material would be inaccessible, but this is furnished in an adequate index in three parts. As a popular book of ready reference the book will be of use, if one could verify all the facts cited; but as a book of scientific value as a treatise, it cannot claim a high place. (Funk & Wagnalls, pp. 524. \$1.50.)

A. R. M.

It is a significant fact that the Presbyterian church has a "Superintendent of the Department of Church and Labor, Board of Home Missions." This is the title of Rev. Charles Stelzle; and his work has already become significant. Few men have studied the problems of labor, and the attitude of the working man toward the church, from the point of view which Mr. Stelzle's position gives to him. This book has special reference to the city as *Christianity's Storm Centre*, and the object of the book is to get at some challenging forces, some fundamental principles, and some practical methods of city evangelization. The tone of the book is fair and calm. It is not an alarmist book, as most of such books are today. What specially strikes us is the optimistic tone of this volume. The author does not attack the church for not doing at once the impossible. He presents many encouraging aspects of the attitude of working men to the Gospel, and he furnishes us with an enlightening view of the social centers, and church enterprises energizing today in our great city problems. The book is full of facts of appalling significance and yet reveals more fully than any book available the range and spirit of Christian effort. One will find here a discussion of the Trades Union from a Christian minister who has had an inside view possessed by few—and his estimate is high. His chapter on Aggressive Evangelism endorses essentially the methods of Dr. Chapman. The whole book has significance chiefly as coming from a man who has had the peculiar opportunities of observation accorded to the author. (Revell, pp. 240. \$1.00 net.)

A. R. M.

Dr. Meyer has become well known for his sermons and addresses on spiritual themes. *The Directory of the Devout Life* leads us to expect a somewhat different content from the material found. It is not a book of devotions, but a series of sermons on the Sermon on the Mount. The value of the book consists in the fact that he takes a range of teachings often considered in the colder category of ethical precepts, and throws about them the religious atmosphere, and lifts them into the sphere of spiritual motive. The sermons do not undertake anything in the way of analysis

of the Sermon as a whole, or rearrange its material under any fresh rubrics, as has so often been undertaken of late years. He is chiefly interested as a current expositor of the verses in order, suggesting topics for spiritual contemplation and practical use. His perspective of exegesis is sane, and he handles some of the difficult problems of interpretation in the Sermon on the Mount with rare good judgment. We are glad to have such a preacher as Dr. Meyer enter this special field of thought, bringing his fervor and experience to bear upon matters of practical Christian living. In point of style and fervor of diction he is not quite equal to his best in his other volumes, which deal with the more doctrinal or mystical aspects of truth. (Revell, pp. 214. \$1.00.) A. R. M.

Number 5 of the "Sunday-School Times Handbooks for Sunday-School Workers" consists of *The Home Department of Today* by Flora B. Stebbins. The book contains an excellent description of what the Home Department is, what its relation to Sunday-School and Church, how it can be organized and successfully adopted, together with incidents showing how effective it may become when properly managed. Such a volume is really needed, for the Home Department idea, while an excellent one, has in most cases been pushed with only qualified success. (S. S. Times Co., pp. viii, 128. 25 cents, paper.)

The Central Committee on the United Study of Missions issues as its seventh volume *Gloria Christi: an Outline Study of Missions and Social Progress*. This volume brings to a close the series of seven studies planned after the Ecumenical Conference of 1900. The success of this series has been very great, nearly half a million copies having been sold. This volume, by Anna R. B. Lindsay, Ph.D., is a worthy successor of those which have gone before. Its chapters discuss Evangelistic Missions, Educational Missions, Medical Missions, Philanthropic Missions, Missions contributing to Other Forms of Social Progress. Each chapter closes with topics for study and discussion, and references for special topics. The whole work concludes with an excellent bibliography of missions and a well constructed index. The matter under the successive headings is well selected and clearly presented. It is both informing and interesting and is excellently adapted for purposes of mission study. (Macmillan, pp. x, 302. 50 cents.) A. L. G.

There is a perennial interest in the boy, and work for him stimulates by both its charm and its difficulty. In *The Boys' Congress of Missions* Emma E. Koehler describes in an exceedingly interesting way a most successful organization for boys, designed to interest them in the study of missions at home and abroad. The volume is charmingly written, is tastefully illustrated, shows how the success was attained, and gives detailed information which should make it possible for those interested in this work to emulate through imitation, if not fully to achieve, the author's success in this interesting field of Christian activity. (Westminster Press, pp. 183. 50 cents.) A. L. G.

In all his writing, Rev. George H. Hubbard shows the gift of a perennial freshness; and this is perhaps what is needed more than anything else in a discussion of *The Teachings of Jesus in Parables*. There have been so many learned, scholarly, popular, superficial, thoughtful, grotesque attempts to interpret and apply these picturesque enforcements of truth employed by the Master, that it is high praise for Mr. Hubbard to say that he has succeeded in making a really vital contribution to this body of literature. The author's treatment is characterized by several excellences. In the first place he emphasizes the truth that these discourses were designed by Jesus to make great truths secure firm lodgment by means of popular analogies, and that the important thing is the truth and not the analogy. In the second place he has a clear sense for what the truth is which the analogy illustrates. Further he appreciates, what many seem to forget, that the parables are both more general and more particular in their application than is often thought. They are each addressed to all men, and at the same time every man can find that in each which applies with trenchant significance to his own life. Again, he appreciates that the topical is the true way of approach to their contents. Moreover there is an admirable quality of timeliness in the application of the parable to the conditions of modern society, and to the life of the twentieth-century man. There is a certain quality of nervous concentration of style, even in the fullest elaborations, that bars the truths he utters and makes them stick. And then too there is often manifest a keenness of spiritual insight that is finely discriminative. With these qualities the book cannot help proving of large value to anybody who wants to feel how close these great analogical amplifications of truth come to human life. (Pilgrim Press, pp. xxiv, 507. \$1.50.)

A. L. G.

Among the Alumni

This Department of the RECORD is designed primarily for Hartford Alumni. Its interest will depend largely on the coöperation of the Alumni. They are requested to send news, printed or written.

NECROLOGY,* 1906—1907.

The Necrological list this year is of exceptional length and of unusual character. It comprises one editor of eminence, two university professors, two foreign missionaries, distinguished in quite different departments of missionary work, one ethnologist of international fame, one minister who had devoted himself with singular zeal and consecration of effort to the development of the religious work in rural communities, and one whose ministry was entirely within the Episcopal Church. The oldest graduated in the class of 1841, the youngest in the class of 1881. Their average life was about 69 years.

Henry Martyn Field, D.D., of the class of 1841, was the oldest graduate of the Seminary at the time of his death, Jan. 26, 1907. He was the youngest of the famous Field family which counted among its number a Justice of the Supreme Court of the U. S., an eminent authority on international law, and the man who laid the Atlantic cable. He was born in Stockbridge, Mass., Apr. 3, 1822, and throughout life was not undeservedly proud of the fact that he entered Williams College at the age of 14, graduating in 1838. The brilliant promise of his youth was confirmed by the achievements of his later years. He was installed pastor of the Third Presbyterian Church of St. Louis, Mo., at the age of 21. After five years of service there he traveled extensively abroad. From 1851-54 he ministered to the First Church, West Springfield, Mass. At that time he removed to New York and became connected with the New York "Evangelist" with which, as editor and proprietor, he was associated until 1895. His literary work as an editor was supplemented by the extensive travel, descriptions

* Read at the Annual Meeting of Hartford Alumni, May 28, 1907.

of which charmingly written appeared in many volumes. He was a man of singularly charming personality. He loved to meet people and was during his lifetime acquainted with more men of distinction than probably any other graduate of this institution, and probably few Americans have ever had a wider acquaintance. The last years of his life were bowed with much suffering of mind and body. He was twice married, his widow surviving him at Stockbridge.

Lemuel S. Potwin, a member of the Class of 1859, studied two years in this institution. It was natural that a boy born at East Windsor in 1832 should find his way into the Theological institute of Connecticut. He seems soon to have felt the call to the profession of teaching, for he left the seminary to become tutor at Yale, where he remained two years. He was engaged in the regular pastorate for five years only, from which he withdrew to undertake work with the American Tract Society, and later for a brief period in the editorial office of the "*Congregationalist*." In 1877 he accepted the position of professor of Latin and of English Philology at Western Reserve College, and here he remained until his death, Jan. 9, 1907. Successive generations of students loved him with a singular warmth of personal regard. He is survived by his wife to whom he was married in 1860.

Edmund Morris Pease, M.D., was born in Granby, Conn., Dec. 6, 1828; he entered Amherst College with the purpose of training himself for the work of a medical missionary and graduated in 1854. After three years of teaching he began his missionary preparation by three years of theological study, the first being spent here and the last two at Union where he combined his medical with his theological studies in such a way that he graduated from the College of Physicians and Surgeons in 1861, a year after his graduation from the Seminary. He was drawn from his chosen work by the summons of his country and was mustered out of the army in 1866. It was not until eleven years had been spent in the practice of medicine that he returned to the accomplishment of his original purpose and in 1877 he went as a medical missionary to Micronesia, where he labored for 17 years. He was especially busy in the work of translating the Scriptures, and in 1884 he published a translation of the New Testament into the language of the Marshall Islands. Ten years later his health made it necessary for him to come to this country; but till the time of his death he remained on the roll of the missionaries of the American Board, occupied in the translation of

the Old Testament. He died Nov. 29, 1906, leaving a widow and two sons.

Horace Bliss Woodworth of the class of 1861, was born in Chelsea, Vt., Mch. 1, 1830, he graduated from Dartmouth College in 1854, and after four years of teaching in the academies of Vermont and New Hampshire he entered the Theological Institute of Connecticut. After filling pastorates at Hebron and Ellington in this state he removed to Iowa in 1870. After ten years' service there he was compelled by impaired health to give up the ministry and in 1882 he moved to Mitchell, South Dakota. In 1885 he accepted an invitation to the young University of North Dakota, where he occupied various chairs. In 1904 he withdrew from active service and died, December 8, 1906. The writer of this notice wishes to give expression to a very small part of the gratitude he feels to Prof. Woodworth for friendly assistance and wise council during his own pastorate in Grand Forks, and to bear witness to the high esteem in which he was held in the University throughout the community.

The ministerial life of Lewis Foster Morris was spent entirely in connection with the Protestant Episcopal Church and he never identified himself with this Seminary after leaving it. He was born in Branford, April 12, 1842. He graduated from Amherst College in 1866 and two years later entered the Seminary. But owing to a change in his views respecting the church he withdrew and fitted himself by private study for the ministry of the Episcopal Church. He was rector of the church in Bethany at the time of his death which occurred July 28, 1906.

Many of those present remember in their student days Rev. Cushing Eells of the class of 1838, that royal and heroically sacrificial pioneer to whom Whitman College is so profoundly indebted. Reared in the remote northwest it seemed peculiarly fitting that the Rev. Myron Eells, his son, should achieve distinction on two continents through his ethnological studies among the North American Indians. He was born in Spokane County, Wash., October 7, 1843. He graduated from Pacific University, Ore., in 1866 and from Hartford Seminary in 1871. He was ordained in the Fourth Church in this city and for many years was in the employ of the A. M. A. on the Pacific coast.

He attained eminence in his ethnological science and his work has had the widest recognition. He died at his home near Union

City, Wash., January 4, 1907. He is survived by his wife and five children.

Charles S. Sanders of the class of 1879, was a foreign missionary by heredity as Dr. Eells inherited his home missionary zeal. He was born of missionary parents in Ceylon, April 18, 1854. He graduated from Amherst College in the class of 1875, then taught a year and the year following began his course here. In September, 1879, he was ordained and went to Aintab, Turkey, where he distinguished himself by the solid sense, entire consecration, and great efficiency of his work. When last in this country he spent some time in the Seminary building both lecturing and inspiring the students with his informal talks. He was a man singularly fitted to draw out one's cordial respect and entire trust. He was killed by a fall from a horse in the city of Aintab, October 25, 1906.

At the time of the reading of the Annual Necrology, the Necrologist had failed to observe notice of the death of James Edward Rawlins of the class of 1879. Mr. Rawlins was born at St. Kilts, British West Indies, September 14, 1847. Here his early life was spent and he became a school teacher. He came to the United States and after pursuing studies in the Divinity School of Yale University, came to Hartford and graduated here. He was ordained pastor of the Temple Street Congregational Church in New Haven and remained as pastor there for a year. For three years he was associate pastor over the Shiloh Presbyterian Church in New York City, and after efficient work with the Nazarene Congregational Church in Brooklyn he entered the service of the A. M. A. at Meridian, Miss., doing efficient work in connection with the Lincoln School there. In 1889 he went to Richmond, Va., where he organized the first Presbyterian church in that city among the colored people and for ten years toiled with an heroic patience, fidelity and skill, leaving the place honored by all the ministry. Thence he went successively to Jacksonville, Fla., and Jersey City. His last place of work was in Philadelphia and after a summer of evangelistic services in tent-meetings he gathered a regular congregation of about one hundred and had hoped soon to organize a church. His health broke down in February, 1906, and no remedies seemed to avail and he died April 8, 1907. While in the Seminary he won the regard of the students by his cheerfulness and spirituality. Throughout his life he devoted himself with rare absorption and consecration of purpose to the work of the ministry among his own people,

showing efficiency in evangelistic labors and in organization, and best of all the power of giving himself wholly to what he saw to be his mission. His widow survives him.

George Edward Taylor of the class of 1880 died April 3, 1907. Mr. Taylor was born at Meltham, Yorkshire, in 1849, but was brought up in New England, graduating from Amherst College in 1877. Taking his theological course at once, he was ordained to Home Missionary service in 1880, and went forthwith to Nebraska, where his entire ministry has been spent. After pastorates at Clay Centre and Indianola, from 1888 his work was more that of an organizer and promoter than of a settled minister. He interested himself actively in educational enterprises notably with Doane College, as well as in church extension. At the time of his death he was secretary of the Nebraska Home Missionary Board, besides being engaged in building up the church at Syracuse. His straightforward earnestness and practical wisdom made him invaluable to the churches of the state. He built his life with a singular devotion into the religious life of the state of his adoption thus realizing in an unusual degree the ideal of Home Missionary service.

Hartford has sent out few men who have lived more loyal to their ideals of the work they believed the Lord laid upon them than Alphaeus C. Hodges, of the class of 1881. He was born at Brighton, N. Y., February 1, 1853. He came to the Seminary from Yale, 1877, with the instincts and capacities of a scholar. On his graduation he went to the small country village of Buckland, Mass. Beginning there he devoted himself till his death with a deliberately formed purpose to the uplift of the rural community in its entire spiritual, intellectual and social life. In spite of feeble health he spared neither himself nor his means in the furthering of this end, and through his paper "The Country Church," afterwards developed into "The Connecticut and Berkshire Evangel," he strove with a never flagging enthusiasm towards the end. He was ordained in Buckland, November 16, 1881, and remained there until 1897 when he went to Canaan Four Corners, N. Y., where he died December 24, 1906. He was married May 4, 1893, to Elinor Redfern Squire who with four children survives him.

In the death of Rev. LUTHER H. BARBER of the class of 1842, the oldest surviving graduate of the Theological Institute of Connecticut is

removed from its earthly records. The end came August 31, 1907, at the home of his nephew, Rev. C. A. Barber, '80, of Danielson, Conn. Mr. Barber was born in Canton, Sept. 3, 1815, and was the eldest of twelve children. His mother was a sister of President Humphrey of Amherst College, and it was only natural that the nephew should seek there his education. He graduated in the class of 1839, counting among his classmates Dr. Storrs, Bishop Huntington, and Father Hewit of the Paulist Fathers. He was ordained to the ministry at Riverton in October, 1843, and he remained there for eighteen years. His later pastorates were at Scotland, from 1862-69, at Hanover from 1869-78, at Bolton from 1878-89, and at Vernon Center from 1889-92. After completing fifty years of pastoral labor he retired from the ministry, and resided at Ellington until about two years before his death when he took up his home with his nephew. Mr. Barber was married in 1842 to Miss Lucinda Taylor of Canton, and they lived together nearly fifty-four years. No children were born to them; but they had an adopted daughter Ella, who cared for Mr. Barber after his wife's decease and until she too was called home shortly before his removal to Danielson. Mr. Barber was an earnest practical minister who endeared himself to his people by his sympathetic and appreciative touch with their lives. He was a fine illustration of the faithful, public spirited, efficient country minister of the older type to which New England owes so much. Although living to be nearly 92 years old he retained to the last not only the vivid recollection of things in the remoter past, but kept up a quick and intelligent interest in affairs of the day.

EDWARD S. HUME, an honored and influential missionary of the American Board, died Jan. 10, 1908. Mr. Hume's life has been in an unusual degree identified with missions. He was himself the son of a missionary, being born at Bombay, June 4, 1848. His wife also is a missionary's daughter. His brother, R. A. Hume is at present a member of the Marathi Mission. Of his six surviving children, three are missionaries, one being the wife and seminary classmate of B. K. Hunsberger, '03, of Byculla, India. Mr. Hume's services as a missionary were of unusual distinction. His childhood's acquaintance with the language and customs of the people to whom he ministered gave him to a singular degree an insight into their ways of thinking and insured to him large influence with them. Few missionaries have been more beloved by those to whom they ministered. Mr. Hume graduated from Yale in 1870, and for a year was principal of the High School, Millbury, Mass., and while a student in Hartford was also a teacher in the High School. He graduated from the Seminary in the class of 1875, was ordained as missionary of the A. B. C. F. M., June 2d of the same year, and the 16th of the following October sailed for India, where his life was devoted to mission work in Bombay. In 1903 he returned to this country in impaired health, and was unable to return to his field. Since being in this country he has been the assistant pastor of the Center Church in New Haven, and has also given courses of lectures on missions in the Yale Divinity School and in Hartford Seminary, as well as in New York.

His death occurred at the Presbyterian Hospital in New York, where for a considerable period he had been a patient.

FRANKLIN S. HATCH was born in Chelsea, Vt., Aug. 12, 1846. He was a member of the class of 1873 in Amherst College, where he distinguished himself in the lines of literary work, public speaking and debating. After completing his college course he entered Hartford Seminary, and graduated in 1876. June 7th of that year he was ordained pastor of the church in West Hartford, and it was under his pastorate that the present church building was erected. He remained in this parish eight years, when he was drafted by the seminary into work for it along the lines of its business administration. In 1887, he was called to Monson, Mass., where he spent 13 years in fruitful and beneficent labor. With characteristic enthusiasm he had enlisted himself in the work of the Society for Christian Endeavor, and this fact, together with his recognized ability as an organizer and platform speaker, led this society to urge upon him the task of representing and developing the work of the society in India. He accordingly resigned from his church in 1903, and devoted about two years to this undertaking. On his return he was immediately in much demand as a supply for churches and as a lecturer. For about two years he supplied the Eliot Church, Newton, Mass., and at the time of his death was engaged for a similar service with the Pilgrim Church, Dorchester. His ready adaptability and geniality of character, as well as his ability in the pulpit, fitted him peculiarly for such ministrations. He died Dec. 24, 1907. He was a trustee of Hartford Seminary from 1893 till his departure for India, and was a valued counselor. His was a singularly winning and loyal nature, and the causes he espoused he championed with vigor, faithfulness, and enthusiasm.

October 29, 1879, he married Miss Helen Gage of Hartford, who with two children survives him.

It has been the peculiar fate of Hartford Seminary to be associated in a peculiarly intimate way with the founding, successes and tragedies that have been also the lot of the Yale Mission in China. The first missionary of this organization who laid down his life at its threshold was Lawrence Thurston; and WARREN BARTLETT SEABURY of the class of 1903, died in Kuling, China, July 29, 1907. Mr. Seabury was born Sept. 17, 1877. He graduated from Yale University in 1900, took the regular course in Hartford and spent a fourth year at the Yale Divinity School in preparation for his important post in the Yale Mission at Changsha, in the province of Hunan. He had thrown himself into the work with rare enthusiasm, devotion and skill, and there seemed opened before him a life of unusual usefulness. With a few friends he had gone on a short walking trip. A severe storm of rain had made the path by a stream they were following extremely treacherous. Seabury was separated a slight distance from his friends and he apparently slid from a slippery rock into a whirlpool of the torrent swollen by the rains. He did not again come to the surface, and his friend and associate in the

Yale Mission, Arthur S. Mann, gave up his life in a vain attempt to rescue him. It was only when aid was summoned from a distance that their lifeless bodies were recovered. Appropriate memorial services were held in the Congregational Church, Wellesley Hills, Sept. 21, at which Hartford Seminary was represented by Dean Jacobus. While in the Seminary, Mr. Seabody endeared himself to faculty and students by the singular blending of earnestness and cheer with well poised judgment and enthusiasm.

It is reported by D. M. PRATT, 1880, a former pastor of the church in Higganum, Conn., that under the ministration of W. J. TATE, 1892, the church has during the last year been visited by a remarkable revival. There have been added to the church 58 new members of which 50 were received in July, one-half of them being young men.

The C. H. M. S. has summoned F. E. JENKINS, 1881, from the pastorate of the Central Church, Atlanta, Ga., to the position of Superintendent for the South. During his nine years' pastorate in Atlanta, Mr. Jenkins has showed great organizing ability and breadth of vision. Atlanta Theological Seminary owes its existence in no small measure to his energy and sagacity, and to this wider field he will bring unusual abilities and rarely trained powers.

Few men have done so much to set their impress on the ecclesiastical life of the middle west as C. S. MILLS, 1885. The National Council, as it met in Cleveland, felt the powerful impact of the personality which had led in the construction of the fine edifice where the Council met. And now again in St. Louis another Pilgrim Church has fashioned to itself under his pastorate a noble temple for worship and religious activity. The dedication of the church on Sunday, Dec. 1, was really only one part of a series of services of splendid dignity and impressiveness, continuing for a week, consecrating church and people to God's work in the community. The great service Dr. Mills is rendering to Congregational Christianity in our day is still further accented through his tactful and masterly leadership of the C. H. M. S. in its years of reconstruction.

After eight years of exceptionally efficient service in Appleton, Wis., F. T. ROUSE, 1886, has resigned and taken up the pastorate of the First Church, Omaha, Nebraska. He was installed November 21st. The sermon was preached by Dr. L. H. HALLOCK, 1866, who after seeing Plymouth Church, Minneapolis, fairly on the road to the consummation of its plans for a new edifice, resigned the charge.

T. C. RICHARDS, 1890, does not let his studies in the field of Congregational history at home and abroad draw from his practical interest in the administration of the home church, and he has showed by his contributions to the *Congregationalist* one way in which the prayer meeting may adapt itself to the supply of a recognized need of the church.

E. R. LATHAM, 1892, of Alpena, Mich., has accepted a call to the church in McPherson, Kan.

F. A. SUMNER, 1894, whose pastorates since graduation have been in Minnesota, the last being in Pilgrim Church, Minneapolis, has now turned his face to the east and accepted the pastorate of the church in Milford, Conn. Throughout his western pastorates he showed himself a man of growing power, proving himself capable of more than doing the task the field set to him.

E. W. BISHOP, 1897, who has for seven years been pastor of the South Church in Concord, N. H., has resigned to accept the call of the Second Church, Oak Park, Ills., and ASHLEY D. LEAVITT, 1903, of Willimantic, Conn., has been called at his successor. During his travels in the Orient last summer, Mr. Bishop contributed an interesting series of articles to the *Congregationalist*.

W. C. RHOADES, 1897, of the Eliot Church, Roxbury, was given during last summer a two months' leave of absence which he spent in foreign travel. He contributed to the religious press interesting observations on the methods of church work which he there studied.

Recent letters of Mr. and Mrs. Edward W. CAPEN (both of the class of 1898), give interesting reports of the progress of their worldwide missionary tour. When last heard from they were just on the point of going from Africa to India. Their crowded days have been full of interest and letters from missionaries speak warmly of the helpfulness of their presence on mission fields.

Since entering upon his duties in the Practical Department of Oberlin Seminary, G. Walter FISKE, 1898, has appropriated as his parish the whole subscription list of *The Congregationalist*, and through his articles and Question Box has found a way to bring to his readers the inspiration of his administrative power, his sound practical sense, and his fresh and earnest outlook on the life of the churches.

HERBERT C. IDE, 1901, is proving himself successful in the harmonizing of the diverse elements in his congregation at Mt. Vernon, N. Y. The membership of the church is growing, and in spite of difficulties in the way of the completion of the new church edifice, and the necessity of being satisfied with only the partial use of the one already sold, the work is growing.

The church in Dudley, Mass., F. D. THAYER, 1901, pastor, celebrated on the 16th of last October its seventy-fifth anniversary. T. C. Richards, 1890, and H. A. Barker, 1901, made addresses on the occasion. H. C. Ide, 1901, is the son of the senior deacon of this church, whose history is notable for its contributions to the ranks of the ministry.

The installation of E. S. WORCESTER, 1901, as pastor of the Broadway Church, Norwich, marks the consummation of a progressive plan which is too seldom successfully carried out in the Congregational denomination. Mr. Worcester after graduation studied abroad for two years as Fellow

of the Seminary. On his return he was invited to be the associate of Dr. Pratt of Norwich in the expectation that the time would come when the burden of the pastorate could be transferred to him through the retirement of the senior pastor. That this plan has been carried out says much for him as well as for the church and its beloved Pastor Emeritus.

ROBERT N. FULTON, 1903, formerly of Littleton, Mass., began work last September with the Fourth Presbyterian Church of Indianapolis.

SOME RECENT CHANGES: G. H. CUMMINGS, Danville, Vt., to West Boylston, Mass.; G. B. WALDRON, 1887, from Eden and Jenson, Fla., to Ormond; R. WRIGHT, 1890, from Bellville Church, Newburyport, Mass., to Pilgrim Church, Cambridge; F. N. MERRIAM, 1891, Turners Falls, Mass., to Newburyport, succeeding Mr. Wright; A. L. GOLDER, 1891, Presque Ilse, M., resigns and goes to the Pacific coast; J. N. PERRIN, 1891, resigns from Sanbornton, N. H., after a pastorate of ten years; G. F. GOODENOUGH, 1891, from Torrington, Conn., to Northfield; B. A. WILLIAMS, 1898, from Cleveland, O., to Pilgrim Church, Knoxville, Tenn.; S. G. BUTCHER, 1898, from Rapid City, S. D., to Presidency of Straight University; E. B. TREFETHREN, 1899, resigns at Waubay, S. D.; W. J. BALLOU, 1900, from Litchfield, N. H., to Ludlow, Vt.; C. A. DOWNS, 1900, from Hudson, S. D., to Litchfield, N. H., succeeding Mr. Ballou; E. W. SNOW, 1901, from Beverly, Mass., to Second Church, Winsted, Conn.; J. P. GARFIELD, from Enfield, Conn., to East Cleveland, O.; T. E. GALE, 1903, from Greenville, N. H., to Globe Church, Woonsocket, R. I.; C. J. POTTER, 1904, from Lenox, Mass., to Simsbury, Conn.; G. L. W. KILBON (1904), from Letcher and Loomis, S. D., to Ashton and Athol; C. A. BUTTERFIELD, 1904, from Ludlow, Mass., to Bethany Church, Foxboro; H. F. BURDON, 1907, from Barkhamsted, Conn., to Ludlow, Mass., following Mr. Butterfield.

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EDITORIAL BOARD :—Professor Arthur Lincoln Gillett, Professor Wlado Selden Pratt. Professor Austin Bradley Bassett. *Business Manager* :—Eugene Barnard Smith.

We consider ourselves peculiarly fortunate in being able to give to the readers of the RECORD three papers on Education, all written by men whose professional position gives to their opinions exceptional significance. As United States Commissioner of Education, Dr. Brown is supremely qualified to speak on the Allies of Education; President Mackenzie is by heredity and by association with an institution which, like Hartford Seminary, has, throughout its history, emphasized in its instruction the missionary idea, singularly fitted to speak on Missionary Education; while a unique interest attaches itself to the treatment of the Development of the Spiritual Life by a college professor whose technical training is in the realm of the natural sciences.

Perhaps the most striking phenomenon of the religious consciousness of the present time is the aroused sense of the intimate relations of Religion and Life. Men have come to insist anew that the high significance of religion does not lie in its susceptibility to being formulated into a rational theology, nor in the intellectual acceptability of its formal doctrines, but in its mighty potency for shaping life.

In the realm of Dogmatic Theology this mental attitude has revealed itself in the accent on value judgments as contrasted

with ontological judgments, and, under the influence of the results of historical criticism, has led to a new shaping of credal propositions, and to a testing of them not so much by their metaphysical validity or their logical consistency as by their worth for the progressive development of the religious life.

There has resulted inevitably a new emphasis on ethics and a new formulation of the concept of the highest good, leading men to accent the moral effects of religious beliefs and to criticize them by the way they work in individual and social demeanor. This is not the equivalent of Matthew Arnold's utterance that conduct is three-fourths of life, nor does it mean that moralism is to be aimed at rather than religiousness. It is rather a new recognition of the power that religion has in the sphere of morals, and a demand that the faith shall show itself through its works.

It is this mental attitude in everyday life, and this tendency in theological thinking, which in the realm of Philosophy expresses itself in winsome form, and with fine persuasiveness of logical arrangement in the pragmatic writings of Professor James. It is always the business, or if not the business the fate, of the philosophy of an age to make apparent to the thought of that age the currents of its own spiritual life.

It is precisely this basal motive which has given currency to various schemes of psychic healing, usually associated with a more or less fully elaborated philosophy of religion. The outreach of the mind for an ultimate reality, the demand of the moral nature for an absolute standard of right, the positing by natural science of an ultimate substance, have all led to the use of the word "life" in a very wide sense, and to the interpretation of vital phenomena in terms of some sort of a Monism.

As soon as this is done it becomes apparent that bodily life, bodily health, bodily comfort are not to be regarded as things separated and apart from the realities of the mental life. Between the things of thought and the things of matter there is no longer a great gulf fixed. The old *bon mot* of the professor of philosophy lacks appositeness when to the question as to what mind is, he

replied, "Never matter," and to the question as to what matter is, he added, "Never mind." It is felt that instead of being reciprocally exclusive of each other they are mutually interpretative if not identical in nature.

At the same time that Experimental Psychology has been accenting the dependence of mental states on nervous activity, Experimental Theology has been laying stress on the influence of psychic activities on physiological conditions. It is a poor rule that will not work both ways, and if morbid psychic states can be corrected by producing sound physical conditions, why should it not follow that morbid physical conditions are amenable to psychic treatment? Such is the temper of the time.

To this mental attitude also the advances in the study of the History and Psychology of Religion have largely contributed. The place of religion as a tremendously efficient factor in the development of the human race is recognized as never before, and the recent investigations into religious psychology coöperate with the researches of history to bring into prominence the significance of the religious life as a mighty element in human evolution. To these causes is chiefly due the immense general interest which has been aroused by the efforts in various quarters to connect in a scientific way physical and psychical therapeutics.

Such a movement inevitably tends to run to extremes. At one pole stand those who hold that psychic disorders are physical in origin and that therefore they should be treated by purely physical remedies. At the other pole are those who hold that diseases of the body are produced entirely by disorders of the mind and should be corrected by mental treatment solely. Within the realm of religion there are extremists who, because some diseases may be cured by the psychical agencies associated with religious faith, jump to the conclusion that all disease may be so cured. And some are even so athletic of intellect that from the same premises they leap to the declaration that not only the healing power of Christ, but also the whole range of His miraculous self-manifestation, is to be accounted for on the principle of mental healing plus imaginative legend.

It is in consequence of this very confused state of the public mind that Hartford Seminary has instituted a course of ten lectures on Psychic Therapy, the first half being given by a Hartford physician who is recognized by his own profession as a high authority on those diseases which manifest themselves peculiarly in mental disorders and which have proved to be peculiarly amenable to mental treatment; the second half given by Dr. McComb of Emmanuel Church, Boston, in which there has been established a successful clinic for the moral treatment of the same general class of patients.

Admission to this course has been confined to physicians and ministers who have received tickets. Its purpose is not to stimulate interest or to gratify curiosity. Neither is it to train for the practice of this method of healing. It aims, first, to give a clear understanding of what the medical and psychological sciences teach as to the scientific basis for the employment of mental, and especially of religious, remedial efficiencies; and, in the second place, it attempts to do something to reestablish that intimacy and cordiality of coöperation which once existed between the two professions summoned to the aid and comfort of the diseased — the clerical and the medical. It is hoped that this objective and scientific method of approach may contribute to a sounder appreciation and a truer evaluation of this remarkable movement of modern times, which is in such various and often contradictory ways emphasizing the interrelations of the physical and the spiritual in man.

THE ALLIES OF MODERN EDUCATION.*

Let us take our bearings in this series of lectures. We are aiming at a better understanding of present-day relations between religion and education, with the conviction that these two must have to do with each other in this age after a manner different from that of the age before and that of the age to come; for so it is that "God fulfills himself in many ways." We are making a study of changes, and must concern ourselves with past and present and future. But the main thing is to understand the present, in order that we may do our little part to make the present better, and to project good tendencies rather than bad into the future.

It is a serious undertaking to adjust an old work to a new age. In our endeavor to be true to the truth that has come down to us we are often puzzled and distressed to see how untrue some of it looks in the new lights and groupings of our time. So much the more debatable a thing is education, which looks always to the future. We are to train young people for a life which we have never seen. We are to prepare them for it in such way that, on the whole, they shall do better in it for what we have done for them. To those who have in them the joy of adventure, joined with the sense of high responsibility, there is something peculiarly alluring in the call to teach, whether it be to teach from the desk or from the pulpit or from the editor's chair. It has all the zest of spiritual pioneering, for in things spiritual we live always on the frontier.

But again, to review the ground we have traversed: We have noted the fact that organized education deals with the body of truth generally recognized as truth by competent scholars, or with the exploration of adjacent fields by well-approved methods of approach. Whereas religion, by comparison, even highly

* Being the third in the series of Carew Lectures delivered in Hartford Theological Seminary Jan. 29—Feb. 5.

organized religion, goes far out beyond these compact areas of unanimous experience, even to the utmost bound of hope and aspiration. We have seen that this is an age in which the tendency of religion to divide on varying interpretations of that larger life, has freest range and manifestation. Hence the rise of sects and minor religious groups, and even the separatism of individual religions to the last limit of invention. It is this sectarianism which strikes one as characteristic of the religion of this age. Yet we hold in reserve a deeper view, which must be reached before the end of this study, in which the change from sectarianism, already begun, must receive its due consideration.

Over against the sectarianism of the Protestant era, in large measure because of the sectarianism of the Protestant era, as we have seen, the control of education has slipped away from the ecclesiastical power and into the hands of the civil power. This change has been accompanied by a growing sense of the primary importance of education, and of the essential unity of all educational interests in a comprehensive modern education. And that sense of unity and responsibility has given to the educational institutions of this modern age a quasi-independencé, a co-ordinate footing with the other great capital institutions of human society.

A little thought will show that if this is a true interpretation of the age in which we live, the change which it records is of the greatest moment. It throws the relations of religion and education into new perspective. While it shows the problem of this age as standing in the closest historic continuity with the problem of all the ages, it shows that problem, also, as widely differentiated in this age from anything that historic experience has to offer. We find ourselves again on the frontier of human endeavor, and the fresh joy and danger of pioneering is offered to us all.

So far-reaching are the consequences of the changes we have reviewed, that they would seem to call for a closer examination. Since we must adjust our most serious activities to these new conditions, there is urgent need that we investigate them closely and make no mistake about them. In this lecture, accordingly, I shall ask you to scan more closely those characteristics of modern education with which our problem is most immediately concerned.

I think this will carry us into a phase of the subject very different from those with which we have hitherto been concerned, and our mode of approach must be correspondingly different. We may judge of individuals by finding what company they keep. He who goes with wise men shall be wise. So with social movements and human institutions: We may judge of their character and understand how they have come to be what they are, by learning what their associations are and have been. What other movements do they parallel? What men and what ideas do they share with other institutions of their time? With such questions in mind, I am asking you to consider today the alliances and the allies of modern education.

Long after the time when the care of the schools had ceased to be a mere branch of the ecclesiastical administration, education remained in close alliance with institutional religion. You are familiar with the many indications of this continued relationship, and of the slow dissolution of those earlier ties. The change has been bound up with some of the keenest human emotions. It has been marked by controversy, which has sometimes gone to the length of personal violence and has found frequent determination in courts of law. Where the process has been gentler in its movements it has still been attended with deep misunderstandings, disappointments, and regrets. It has not yet reached its end, for even within the past two years some of the most distressing differences of its making have reached their culmination. The general tendency however is clear to all. We cannot say to what last terms it may proceed. But of this, I think, we may be sure that even if the old bonds shall all be loosed—and it may be necessary that that should be—there will spring up in their place new and widely different relationships, which may be better than the old. For it is the normal condition of the greater human institutions that they should not be sharply isolated the one from the others, but that each of them should have vital interaction upon the others.

With rare exceptions, no man may belong to one institution alone. And where the same men work in and through companion institutions, their lives are not divided between the two, but in their lives the two become as one.

There is one attendant circumstance of the earlier alliance between religion and education, at least as regards their higher ranges, which we must note in passing, and that is the close connection between theology and philosophy. In the middle ages, this connection was, of course, of the closest possible kind. In both pursuits, with all of the subtlety and freedom of discussion which those times displayed, there was a limit set by external authority. In the one case it was the authority of the church, in the other the authority of Aristotle. The Protestant reformation, at least theoretically, transferred the authority in religion from the church to the church's book, the Bible. In philosophy, spite of the invective of Luther joined with that of Erasmus, the dominance of Aristotle was weakened but very slowly. With the seventeenth and eighteenth centuries, however, philosophy broke clear away from both theology and the Aristotelian authority, and under Descartes, Leibnitz, and Wolff, under Berkeley and Hume and Kant, it proceeded to take its independent course.

This free philosophy had already developed an agnostic tendency, to which attention should now be called, for it was of the greatest significance for nineteenth-century thought. We are coming to the time when natural science is, for great bodies of thinking men, to supplant both theology and philosophy as an active ally of education. In an intellectual world which was seriously concerned with philosophy and theology, there was little place for natural science. It seemed a thing too trivial, by comparison with the great interests of salvation and with the allurements of unbounded philosophical speculation, to appeal to thoughtful minds. But now a change had come over the minds of men, and that change gave to the sciences of nature their footing and their opportunity.

Among the reported sayings of Speaker Reed is the remark he is said to have made to a friend with whom he visited Westminster Abbey. The friend declared that such great places of worship could not be built in our day. The reply was that we might build them still if we were as much afraid of the devil as were the old cathedral builders. This rough explanation is doubtless inadequate, but it has a bearing on our present dis-

cussion. A lessening of religious fear on the one hand, and a loss of confidence in metaphysic on the other hand, — these two changes in prevalent conceptions removed two great hindrances from the pursuit of the natural sciences. Men who no longer felt called away to worthier and more imperative pursuits, gave themselves unreservedly to the study of natural phenomena. They were rewarded by great discoveries. Some of these were of practical value to mankind and all of them were stimulating to renewed effort in scientific research; and by the latter half of the nineteenth century the natural sciences had gained that great influence in the educational world which is a familiar fact of our present-day experience.

There are three things to be noted here with reference to this alliance of education with natural science: it represents the view that all knowledge and belief is open at any time to re-examination; such re-examination may be made within his own lifetime by any individual who has command of the necessary means and methods to that end; and those methods of observation, experiment, and comparison easily compel universal recognition. In other words, it acknowledges no authority that might limit inquiry, and it gives free play to the most absolute individualism and intellectualism.

We are all witnesses of the great and beneficent extension of knowledge that has taken place under the scientific leading. The correction of age-long errors, the revelation of unlooked-for truths, the opening up of new fields of discovery, the mastery of general principles tremendously extended in the range of their possible application, the perfecting of new methods of inquiry and verification, the successful employment of these methods in higher ranges of thought and life where exact determinations had long seemed impossible, the marvellous improvement of the conditions of human life through the employment of new discoveries in new inventions, the spread of the scientific spirit, till it seems to touch every area of human interest and heighten the values of human life everywhere, — these are some of the ways through which modern science has laid hold upon the minds of men, and proved itself an indispensable ally of modern education. It is, indeed, along with one other, the most influential of the

newer allies on which education may depend, and we are not prepared to set any limit to the extension of that influence. The one other new ally of education with which science shares this serviceable preëminence, may be named, and that ally is democracy. But the democratic alliance we will consider further on. For the present, it is enough to consider the relation with natural science.

So clearly has the science of nature proved itself one of the chief works of this age, so clearly has it helped the race to correct old errors and attain to new knowledge and power, that education in this age may not question its opportunity and duty to make the most of the scientific alliance. It is only by being scientific that it can do its proper work in this age. And by becoming a great deal more scientific than it is now, education will increase greatly its power to serve mankind.

For many of our most thoughtful men it would seem that science has proved its right to the whole field. It has taken all commanding positions, and what remains may be covered at leisure, in detail. This was virtually the position taken by Mr. Spencer, nearly half a century ago. Without abating our loyalty to science and the scientific spirit, we may hold that this claim is extreme and unwarranted, that education has other allies than natural science, and that its other alliances are equally necessary to the fullness of its service. It is as necessary now as ever that education should hold itself clear from exclusive devotion to one segment of its full-rounded responsibility. It is as necessary as ever that the imperfection and incompleteness of one relationship should be corrected by other relationships. Over against natural science with its method of pure, individual intellect, is set another educational resource, which makes a less sharply defined appeal, an appeal to the large, instinctive reach of the spirit of man, and which requires for adequate testing the coöperative criticism of successive generations. This correlate of natural science is art.

This great reliance of education among some ancient peoples, came into fresh recognition at the time of the Renaissance. But so far as the schools were concerned, it was almost exclusively literary art with which the men of the Renaissance were occupied.

The teachers of the New Learning were "poets." Cicero became their authority and model. In other words, referring to the ancient trivium, the Renaissance had effected a shifting of attention from dialectic to rhetoric. In a certain way, often hard and repellant, but at times inspiring, literary art as art, in the form of the ancient classics, held a leading place in education down into the latter half of the nineteenth century. Though it has within the past generation been disturbed by the increasing interest in natural science, which has furthered the free election of studies and has influenced the methods of teaching in studies of every kind, the place which it occupies is still highly honorable. There has been added, too, the study from the standpoint of literary art of English and some of the modern languages. But this is not enough. There is needed a greater emphasis upon other art studies, and particularly upon studies in music and the pictorial arts and the principles of design. The beginnings already made in these fields are significant, and the promise of the near future is abundantly encouraging.

It has, perhaps, been made sufficiently clear that the interest in art as a leading subject in education, which is put forward here, is not an interest merely in certain practical advantages to be gained by the pursuit of several and certain of the fine arts. There are larger pedagogic ends to be kept in view. Among these are the appreciation of values as paralleling the acquisition of facts, the cultivation of good taste as a proper accompaniment of intellectual insight, the setting up of fine ideals of performance along with severe ideals of knowledge, and other high purposes that will readily suggest themselves. But these, too, are not the main thing that we have now in view. We have been dealing with that extreme individualism which appears where ancient authority is supplanted by modern science, that self-sufficiency of present knowledge which would lead it to discount everything in the past and so isolate this generation from the movement of the ages. A deeper study of modern science would tend to correct this mistake. But we need also the powerful aid of this other ally, with its different mode of approach.

The art which has survived the ages, comes down to our day with a certain acquired authority. It is not an external nor a

coercive authority. Its claim to respect is altogether intrinsic; it comes as an utterance of mankind; and it speaks, not to the analytic intellect alone, but to the heart and soul of a man as well. It does not cry nor lift up its voice, and any man may reject its word at will. It can wait for recognition by any individual, for it has the quiet strength of generations behind it and its claim upon the future is secure. The man who will not hear its word in his youth, may find in middle age, with its lengthening experience, that to which the ancient work will greatly minister. And old age, with its more complete participation in the experience of mankind, may find that the picture, the song, or the book that mankind has handed down through many centuries has now a message, undervalued before, that it will be very glad to receive.

So a wisely directed study of historic art is a means of cultivating a decent respect for the opinion of mankind — not only of mankind our contemporaries but of mankind in all ages who love the good and true and beautiful. It is a steadying and ennobling exercise, which has power to put a man into organic relations with his kind.

But even so we have not touched the deepest things which science and art have to offer to education, and we must turn now to these things, in which we shall find natural science and modern art to be at one. Education cannot permanently thrive unless there be in it elements that belong to the deeper convictions of the human spirit. It must find escape from what is temporary and mechanical and centered in the narrower self, out into purposes that open toward the larger life, that have in them warmth and inspiration. It is because science and art do not fall short of this higher test that they may be welcomed without reserve into the educational fellowship and alliance.

The best that natural science brings is not its large generalizations nor even its perfected method, though these are incalculably precious possessions of our civilization. Better even than these is its unqualified and absolute devotion to truth. While scholars in all ages have been lovers of truth and many of them have suffered for it and some of them have died for it, among the great scientists of the nineteenth and twentieth centuries this ancient spirit has appeared in a new form. There is

among them an ardent following after even the faint leadings of actuality, an openness to objective evidence, an exercise of suspended judgment, a readiness to change the most cherished beliefs when truth is found to be on the other side, which marks a new development of the scientific spirit. This impartiality and courage, this industrious sifting of evidence, that the true line may be drawn where the line should be, is closely allied to the character of the righteous judge upon the bench. It is interwoven with that supreme bond of human society, the principle and practice of justice between man and man. We can hardly estimate its power for the betterment of both the social and the individual life. He that finds himself mistaken and acknowledges himself mistaken is greater than he who wins in controversy. And he who cares more to know the truth than to support his thesis, however great the value that thesis may have for him and for his party, that man already is far on the way to the Kingdom of Heaven.

Now, the same spirit that dominates modern science at its best, reveals itself again in modern art. I am aware of the pitfalls that lurk in that word of many meanings, *realism*. Yet I would venture to say that the characteristic note of the best art of this age is the note of reality. "Beauty is truth; truth, beauty." And the nobler realism of modern art is cultivated with the enthusiasm of a moral purpose. There are pitfalls, too, a-plenty in any attempt to carry the language of morals over into the realm of art. But the highest art can never be wholly separate from moral considerations. If it were, it would be an isolated concern, and no true part of human life. Fully interpreted, the very watchword, "art for art's sake," is a moral principle; and the more surely the petty, the obvious, and the immediate of morals is excluded from high works of art, so much the more inevitably do they serve an ultimate moral end.

In modern science and in much of modern art, there is insistence upon the outward aspect of things, which may be expressed as fact. It is clear that such realism may easily stop at a shallow naturalism. It may lose itself in externals and remain content with the surface of the universe. If this were the definition of realism in our time, we should have no use for

either the word or the idea in the present discussion. But for the nobler spirits of our time, the demand for reality on the surface of things is but the beginning of a demand for reality beneath the surface and throughout the search. We look for reality in externals as an assurance of good faith. We doubt whether our scientist or artist will be true in the greater things unless he show regard for truth in the lesser things. So truth in color, in texture, and in action, truth in data carefully gathered through observation and experiment, these are held to be the indispensable preliminaries or accessories of artistic composition or scientific theory, which shall carry us then far into the heart of things and there reveal the larger truth with the same conscience and fidelity.

So it appears that the thing of greatest worth that these two allies bring to the support of modern education, is their moral elevation. They both serve a moral end, though in diverse ways and in mutually complementary ways. There is no field of human endeavor in which their tonic influence may not be felt. The alliance of education with art is not yet consummated. While such an alliance has persisted in a narrow form through many generations, its anticipated expansion is only well begun. The connection on the other hand between education and modern science, though a much more perfect union can easily be foreseen, may be regarded as already an accomplished fact. The great companion fact is the alliance of education with democracy. This, too, is still far from being a fact completed; but the union is securely established and its earlier results we may already see.

We have examined the process by which an education for all of the people has expanded upward into the higher education, till all grades and kinds of school have become measurably open to all. This result has been brought about through a long propaganda, which has spread to many lands. It has been carried forward by the most diverse agencies. Its course has been attended with high enthusiasms. So great a movement could hardly be without the steadying force of some great moral earnestness. I think we shall find that a moral purpose has been the strength of this movement; and that that moral purpose is bound up with the higher realism, the demand for unabated truth,

which has been a moving force, and a guiding star of modern science and art. For, after all, it is not the clamor of great masses of the poor for good things they desire, which has led to this great extension of educational opportunity. It is rather the growth of humanitarian spirit which has made this great change possible. It is a growing conviction that the demand of the oppressed for equal opportunity is a demand reinforced by right. And that conviction, in turn, is joined with the rising demand for the truth concerning every class and group of our society. We have here, in modern form, the spirit that held nothing human to be foreign to itself; the spirit that would call nothing common nor unclean. The very essence of democracy is that every man should really care to understand all of his neighbors. Herein is the strength of the rising science of sociology. Here, too, is the explanation of the social settlement and all manner of coöperative movement for the betterment of human life. The spirit of these movements can hardly be guessed from a distance. They have in them a wealth of devotion to purely human ends. They find every mode of social life, from highest to lowest, but chiefly in its lower and simpler phases, full of interest and value.

So the realism of social life is the spirit of democracy, which makes its warm, human call for equal opportunity to all mankind; and modern education has been enriched by what that democratic spirit has brought into the schools.

Three great allies of modern education: And how diverse are the aids which they have brought! Yet one modern spirit is in them all, and all of them rise to the high regions of moral thought and purpose. It is there that they find their greatest distinction and the finest essence of their power. This modern age is putting much of its highest thought into moral themes. At its best it is chiefly concerned with the problem of righteousness. The schools in which religion is not taught are none the less engaged, in one way and another, with this over-shadowing problem of our time. How shall this modern world make way for righteousness? Democracy, art, and science, — what have these to teach concerning righteousness? Is there any doubt as to the greatness of the theme? Can our education ever be a

trivial or mechanical occupation, when its objective, through all studies, methods, and disciplines, is such a theme as this?

It is with such an education that the newer relations of religion are to be established. Even those who mourn the necessary changes, the strict and wholesome separations of our day, must realize that our great, new world-institution of education is engaged in a work the loftiness of which can but command respect from the ancient world-institution of religion. With the newer realism, even, the religion of the modern world finds itself strangely conjoined. For the religious freedom of our time, under which the great development of sectarianism has been possible, what is it but the unrestricted effort of religious men, by all means at their hand, to draw as near as possible to the simple truth of religion! Looked at in this way, sectarianism has a glory of its own. And while it has rendered the old relations of religion with education impossible of continuance, it may have prepared the way for new relationships, more accordant with the modern spirit, and more useful to our modern life.

May it not even be that the modern call for righteousness, the ethical spirit found in science, art, democracy, and education, is in fact coming to be the dominant element in religion itself; and that these allies are working out, unconsciously, far-reaching transformations, in which religion, too, shall have its share, and on which it shall return, when these changes shall have had their way, with an unhindered tide of reciprocal benefits? The question opens up a new vista, so far as this discussion is concerned. It is to this part of the discussion that your attention will be invited in what is to be the closing lecture of this course.

ELMER ELLSWORTH BROWN.

Washington, D. C.

THE DEVELOPMENT OF SPIRITUAL FORCES*

You have asked me to address you on the important subject of "What is needed to develop spiritual forces today."

You have probably purposely chosen a teacher of physics, like myself, because you are under the very reasonable impression, that I belong to the class of men whose minds are necessarily engaged with more or less material phenomena, or at any rate with that part of human experience which appeals to us as concrete and objective. And one whose interests are identified with material phenomena must represent, fairly accurately, the spiritual status of the average thinking man in this intensely concrete, practical age of ours. I therefore take it for granted that you want from me the layman's point of view, and expect you will give any of my suggestions about the same consideration as that which a physician would give to the ideas of his patient, namely: regard them as throwing light on the case and not necessarily to be acted on. I cannot hope to advise men whose whole training has been directed toward solving the problem under discussion, but I can, at least, attempt to diagnose my own case, and what I believe to be the case of a majority of business and professional men today.

For we may be said to be roughly divided into two classes: men who deal with facts that appeal more or less directly to the senses, as opposed to the men whose temperament and training fit them for an appreciation of that more transcendental region of human experience which may be characterized as the spiritual. And I will try to deal with a single phase of this many-sided question, as it applies to the man of affairs.

When a layman has his mind directed to such a problem as this, the thing that strikes him most forcibly is the widely differing degree with which the people around him are gifted with spiritual insight or force. He sees one man, quite an average man, possibly

* A Paper read before the Hartford Conference of Congregational Churches.

even an ignorant man, who in some way draws great draughts of spiritual strength through his ability to lay hold of the subtler influences of his inner life. And he sees another one, perhaps more mentally alert, more suggestive of individual force and influence, upright in character as men go, but showing a lack of spiritual development; a meagre, barren spiritual nature; so that it is hard to imagine him praying, for instance, or in any way influenced by the intangible higher life. To such a man the phenomena of the unseen are as far away and as unreal as are the phenomena of radio-activity to an Australian bushman.

Education and environment have of course much to do in making such differences; but our receptivity in spiritual matters may be said to be a good deal like our love for music. What is a source of the most exquisite æsthetic delight to many fails to awaken the least responsive thrill in so many more. Some are born with an ear, others are not. I hope you will not think I am belittling the theme by comparing the spiritual side of our nature with a musical ear. In many respects the analogy is a striking one, but, in emphasizing it, we must be careful to keep in mind the great fundamental difference—Music is but one door of appeal to our æsthetic sensibility; if that door is shut we may gain a love and knowledge of the beautiful through many others; such as poetry, painting, beauty in nature, etc. But the spiritual side of our organism is so comprehensive, that if this door is shut all the other parts of our being are starved and stunted, if indeed they develop at all.

There is, however, one striking point of similarity which justifies this music analogy. Music appeals to emotions that are mainly ineffable. And the most exalted, perhaps even all, spiritual emotions are so too. The joy of such experiences cannot be told, much less written, and we who know them too little, wonder at the great resources of power to be drawn on in those exalted communings with the God of the Universe.

But granted that we may not all achieve such lofty heights of spiritual experience as are given to a few to attain; even granted a nature intensely utilitarian and matter-of-fact, an every-day, unemotional, uninspired nature: is it possible to cultivate the spiritual force of such a person? Is he not too common-

place? too grossly material for the finer perceptions that go with the things of the spirit? Most assuredly not. I believe that every man, whose desire is single-minded enough, can educate his spiritual nature and so put himself in communication with the Almighty,—just as a violin string, when exactly tuned, will vibrate in unison with the great organ's tone. The response may be feeble, and the violin not a Stradivarius, but just a plain fiddle, still the response is there, and as far as it goes, it is a true resonance.

Again making use of the musical analogy, a person born without musical appreciation can never be a great performer or composer, but he may unquestionably so train and develop himself, that he can lay hold on the treasures of the musical world and so add an important source of pleasure to his other resources. This indeed is my own experience. A love of the best composers as opposed to ragtime is only the result of my determined effort to understand and enjoy at least some of the sensations that are so thrilling to the really musical.

I admit that one occasionally meets people who seem almost soulless; it is hard to imagine their personality having sufficient vitality to persist in another existence. One tries in vain to find some sensitive chord that will vibrate in response to spiritual appeal, but it would be rash indeed to say that no such chord existed. There are many examples of such apparently soulless persons being suddenly awakened to spiritual life, by an inrush of power coming through some unsuspected avenue, and they may even develop a nature of the exalted type I have referred to. Such extreme cases can, however, never be common, and overwhelming awakenings should not be made the foundation of any theory or mode of activity; they are the exception, and merely serve to show that we have no right to call any one soulless.

There are, then, people whose natural development tends toward great spiritual force. And there are others who, either by gradual, slow development or by sudden experience, can gain a certain degree of this force. So the real point at issue is this: How are we, the less spiritually endowed, to develop this side of character in ourselves, in the children we are bringing up, and in the men and women around us ?

You see I do not ask how to increase our spiritual force, for if the door is opened, the force flows in and vitalizes the soul into a power of its own. The question is therefore not so much how to make our force *greater*, but rather how to get *more* of it. It is the passive rather than the active attitude, and it is in this idea of passivity or rather receptivity that the solution seems to lie.

If you wished to develop a child's appreciation of music would you tell him to go and learn the rules of harmony and read the biographies of the composers? Certainly not. You would tell him to listen, listen, always listen, and in time the great melodies would search out his very soul.

It is so, too, in the realm of the spirit. The more crowded a man's time is with nerve-destroying duties, the more his attention is directed to material things, the more he needs to *listen*, to counteract the ossifying tendency of our too active, too crowded life.

In the onrush and din of business, of every-day cares, of all sorts of obligations and crosses, we have no *time* to stop and hear "the still small voice."

Elijah's lesson on the mountain is the lesson that should be preached from every pulpit in our country more than any other, until we come to realize how impossible it is to grow spiritually while the business whirlwind continually roars its mighty blast in our ears, and the fire of daily cares scorches and dries up the delicate organs that should be tuned to hear "the voice."

Is the case any better with the children? We send them early to school, where they are bewildered by a complexity of interests and diversions in accordance with the modern fad that the child should never realize he is working; their responsive natures are often strung to the breaking point, and we see many overwrought, excitable children, nervous little wrecks; or else what is more common, the hardening process sets in early, just as the callous spot forms on the hand chafed by rope or oar, and, in order to arouse the child's, or growing boy's interest, we have to apply the most powerful stimulants, just as the jaded palate requires chutney, or Stilton cheese: or the reader of the yellow journal is bored by everything that is not murder and sudden death.

Then we send our children to Sunday school and fondly hope

that a knowledge of the Bible will awaken their spiritual nature, when numbers and nature study did not. And how often the hope is vain! It is like the theory of counterpoint to the unmusical. The facts are learned, the beautiful passages studied, but if the inner ear is closed what has been accomplished? Surely not an awakening of spiritual force. Other things perhaps, many valuable lessons learned no doubt, but not the opening of the inner ear. One might be able to recite most of the Bible by heart and still be utterly deaf to the inner message it brings.

Please do not think I wish to discourage such effort as religious instruction; it is of vital importance, and we are only just beginning to appreciate the value of presenting the facts on which our faith is founded, in a way that appeals both to reason and heart. But I seem to feel in the very air of the Sunday school, the same seething mental unrest of our crowded life. Our watchword has come to be "Education," the cure for all ills. Are men dissatisfied, educate them; are they vicious, educate them; are they scoffers and atheists, educate them; are they lacking in business integrity, educate them.

But education is no such universal specific. As a teacher myself, I hope I do not underestimate its value, but I feel convinced that we rely too much on schools and colleges and libraries in a spirit of satisfied content as if nothing more were humanly possible after they are built.

Education may mean no more to a man than a pack strapped to his back, of useless impedimenta. It is then in no sense a part of himself and has not altered his real character by an iota. And this is true in religious as well as secular instruction; bible study may be as undeveloping as the most dry-as-dust study of the school men of the past. A knowledge of facts or principles never yet made a man great or noble or religious.

What is to be done then, if education is not the solution? The answer is easy, but whether it can be achieved or not is another matter. We must cultivate in our children, in our neighbor, in ourselves, a spirit of greater mental quiet; we must discourage new complexities in our lives, not encourage them. Our growing children must have fewer interests, fewer excitements; they must learn the lessons that come only in solitude, they must

not be driven from one task to another, however diverting, till their minds are in a whirl. They must do fewer things and do them better. At a later period in college, we should discourage too many societies, too many activities, too continual social life. So insistent are the social claims of college today, that the very learning of lessons is mostly done in groups of three or four, and the development that comes from lonely hours with oneself, or with the mind of some great author, is growing increasingly difficult of attainment in our crowded college dormitories.

In active life the same principle holds good, but its enforcement grows still more difficult. Sunday is no more a day when quiet is encouraged, in fact the average man is so repelled by the partly enforced relaxation of the day, that he is often at his wits' end to provide new means of killing time through the long hours when the note of the ticker or the whirr of machinery does not help benumb the excitement of his overwrought nerves. I do not advocate a return to nature, or the "simple life" in the familiar sense; we have irretrievably passed those Arcadian pastures; but, I do affirm, that unless, as a nation, we learn to stop occasionally and give ourselves a chance to get into that state of mental calm and equilibrium which is so essential to true growth, we cannot expect to become really great in the sense of leaving a lasting imprint on the ages. For the duration of this imprint will inevitably, in the last instance, depend on the nature of our spiritual force as a nation.

How to achieve this aim is another question. I have no plan to suggest, except in a very general way: that those who are interested in education in all its forms, whether from the pulpit, the lecture room, or the newspaper, should tirelessly oppose the too great complexity of our day, and, instead of joining the throng of excited hustlers, urge more repose, more quiet, more chance to listen to the divine voice.

We hear so much, nowadays, about the importance of being energetic, of absorbing as much of the spirit of the times as possible, of being intensely American, etc. There is no need to preach such doctrines in our country; the danger lies the other way, of being too energetic, too much of the present, too narrowly American. The spirit of education should not boast its timeliness; if

it is not at least a generation ahead of its time it has not much claim on our respect; and it often happens that the spirit of a generation ahead is like the spirit of three generations ago; progress is like a spiral rather than a straight line, and, if our time lies on the same side of it as that of a past epoch, it is no reason to believe that we have not advanced.

I make this remark because here and there are to be seen symptoms of a new appreciation of the simpler principles that made the foundation of our forefathers' education, and a tendency to return to them with a broader application of their inherent good. There was much good in the patient obedience to plain every-day tasks without the modern need always to be diverted and stimulated, that made for that very mental poise for which this plea is urged.

It is not a question of what is taught, but the spirit in which we teach it; *that* is the vital question at the root of the whole matter, and in helping the young generation entrusted to us into a calmer, broader spiritual plane by giving them a less exciting, less confusing rearing, we shall ourselves be coming under the influence of these spiritual life-giving forces; and conversely, if we would give our children the needed soil for spiritual growth we must ourselves live the calmer mental life or our efforts will be vain.

There is ample testimony in the history of the world, that it is not out of turmoil and excitement, but out of quiet and peace that the great spirits and teachers of all time have come, and even the great *workers* have needed a background of mental calm before they could do their work. The Hebrew prophets retired into the wilderness and from there returned with their messages. Christ went up into the mountains to pray, and I believe I am right in saying that after beginning His ministry, He never slept in the city, but sought the full repose of solitude and open country. It is a trite saying that from the country comes the nation's strength, but it is a true one that cannot be repeated too often. Men like Lincoln, for example, or Emerson, could not have grown up into that for which they stood with the unceasing roar of a city about them during their years of development. We cannot all live in the country, but if we recognize that the soul needs peace and time to

know itself and its Maker, even in the business man's unrestful life, the calm of mental and spiritual quiet can be acquired. Let this be accomplished and I have very little fear but that the spiritual forces will flow in abundantly, and their influx will mark a period of nobility in public office, high-minded integrity in business, largeness of thought in science, beauty and truth in letters and art, that the world has never dreamed of. Let us seize on any means, any device, that contributes to greater simplicity in our too complex life; more time for thought, the thought that leads to meditation, and finally to the true vehicle of spiritual force, the spirit of prayer.

Trinity College,
Hartford, Conn.

HENRY A. PERKINS.

THE PLACE OF MISSIONARY EDUCATION IN THE LIFE OF THE CHURCH.

I

THE NEED OF MISSIONARY EDUCATION.

The study of the New Testament shows that, in spite of the explicit teaching of Jesus, the first Apostles and their followers required gradual enlightenment as to the relation of the Gospel to the world. In the Acts of the Apostles we find an account of the successive and often difficult steps by which they were brought to a living apprehension of the fact that the grace of God in Jesus Christ is offered to all men, and that the Gospel is the power of God unto salvation to everyone who accepts it, of every race. At first the spreading of the Gospel was a simple and natural process. The missionary enthusiasm of the earliest disciples was, of course, stimulated by the very fact that to believe in Christ involved, in most cases, separation from past family and social connections. In such circumstances almost every believer became an active missionary. As the Church passed from land to land and rooted itself in all the great cities of the Roman Empire, as well as in many a rustic region, its rapid growth was due not merely to the work of the traveling preachers, but of the private members of these churches. But that early rate of increase was not maintained. Readers of the history of the Church are aware that it took long centuries to cover even Europe with the Christian name and life. Missionary work eastward into Asia, which at first seems to have spread over wide regions but which took hold deeply only in a few districts, was suddenly and swiftly repelled, and almost swept out of existence, by the tremendous tides of Mohammedan enthusiasm. When Mohammedanism had

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penetrated into southeastern Europe and had covered northern Africa with its desolation, Christianity was locked, as it were, into the continent of Europe. Eastward it could not go, as the futile Crusades abundantly proved; and westward, of course, there only lay the vast and untracked Atlantic Ocean.

But within Europe the mighty work of creating a Christian civilization was carried slowly on. What the Christian spirit has to do in order to reconstruct social life, what fierce enemies it has to contend with, how easily they seem to paralyze its own powers, even for whole generations; how, on the other hand, it gradually and irresistibly permeates all classes, transforming their conceptions of human experience and human destiny — all that, the long history abundantly sets forth. Imperfectly as even Europe has been Christianized, and divergent as are the conceptions of Christianity which are held by the various races and sects of that continent, we must yet recognize the fact that Christianity has crushed every other form of religion out of existence. In Europe and North America this religion alone holds the field. So far as western society is moulded by religious ideals and religious faith they are the ideals revealed to man's conscience and heart in the person and work of Jesus Christ, and that faith in the living God which He made possible. When, therefore, the era of modern missions arose, when European and American Christianity in the beginning of last century confronted the vast heathen world, the work of winning that world for Christ had become a different kind of work from that which faced the Church in its youngest days in Europe. This missionary enthusiasm was indeed the outcome of the Reformation, that is, of the effort to return to the primitive ideal of the Gospel. But no return of the spirit of man to an earlier standpoint is possible in more than a partial measure. We may return for inspiration, for the recovery of fundamental principles that have been lost; but we cannot return to earlier conditions of social and political life, nor to earlier methods of concerted action. Hence the modern missionary movement, while drawing its inspiration from a recovery of the original principles of the Gospel, has yet been forced to adopt new methods and to work from an entirely new basis.

That basis we must ever remember is nothing less than the

whole of a Christian civilization. Imperfect as the civilization of Europe and America still is, filled with moral anomalies, it yet has been largely moulded by the sense of responsibility to God and the authority of Christ. Its science, its philosophy, its art, even where they deny or seem to deny the Christian faith, yet owe much of the best in them to that very faith. To carry Christianity, therefore, to the heathen world in the nineteenth century was not to carry the solitary grandeur of the cross of Jesus, but to carry with it the age-long fruits of that cross in the civilization of the western world. This fact has indeed largely and inevitably modified the method of foreign missions, but I believe that it must enormously increase the rapidity with which Christianity shall win the vast realms of the East and of the African continent. It is now not merely a spiritual force pushing a superior civilization from below, as it were, as when a few Christian Jews set out to win the Roman Empire. It is now the case of a great and highly developed civilization working not only in religion, but with all its other gifts and powers, to lift to its level those who have lived throughout their history both under poorer religious ideals and poorer social institutions.

Here I may note two of the changes in methods which these facts have forced upon the modern church. In the first place, the work is being done not by solitary traveling preachers, moving from place to place, but by the establishment of Christian homes and Christian social institutions. This, of course, has thrown the matter of their support back upon the Church as a whole. It was one thing for the Philippian Church to send occasional gifts to the Apostle Paul or to others of those who gave their lives to the preaching of the Gospel. It is quite another thing today to sustain the life of many thousands of households who have given themselves, in distant lands, to the same sublime task. In the second place, the modern work is thus made dependent upon the co-operation of all the private members of the churches. Both their gifts and their prayers, their intelligent co-operation in counsel and in direction, are needed, that these households in far-off lands, organized as a spiritual army of Christ, may be constantly replenished and may carry on their warfare not only with devotion but with wisdom and with power. That is to say, modern

missions have become the task of the whole Church. The movement must spring from, the work must rest upon, the intelligence, the faith, the enthusiasm of all who have professed the name of Christ and entered into the fellowship of His Church. This is a new ideal such as was hardly present to the Church in any earlier century in more than the dimmest fashion. Today it stands before the mind of every congregation as part of the burden of their Christian confession. They know, or they ought to know, that they make that confession and receive the blessings which follow it, not merely that they themselves may be trained for heaven, but that they may become members in a mighty and wonderful organization, destined to change the face of the world.

I need not stay to argue that this marvelous and inspiring conception of a human spiritual task demands not only a strong faith and a sacrificial spirit, but a fair and sound knowledge of the facts of the case. Enthusiasm without knowledge is blind. It is the mother of fanaticism, of inhuman blunders, of narrowness and bitterness of spirit. The enthusiasm of the Christian Church must be not only powerful but enlightened. Thus only can it be both genial and passionate, both calmly intelligent and deliberately sacrificial, both filled with the zeal that savors of intolerance in regard to all real opposition, and yet filled with the sympathy which frees the intolerance from all cruelty, all harshness of judgment, all selfishness of action. There is such a thing as a tolerance which is the betrayal of self, and an intolerance which ends in the salvation of others. We recoil from many blunders and crimes which the church has committed in the name of Christ. We know now that zeal for the Gospel of Christ must not be translated into contempt or cruelty towards any human beings anywhere. But on the other hand we must beware lest our generosity become the tolerance of falsehood and sin, lest our charity weaken our central conviction that Christ is the Redeemer of the world, and that His Gospel must replace every other form of religion. It needs a wide and sympathetic knowledge of history and of men, aye, even of the Gospel itself, ere the mass of Christians can master the secret of this attitude in which zeal is united with kindness, and the absolute, the universal authority of the Christian faith is uttered in unflinching accents with unflinching love.

II

THE METHODS OF MISSIONARY EDUCATION.

When, one hundred years ago, the evangelical churches undertook the work of foreign missions, it was found necessary by the missionaries to maintain connection with their home churches. This they did by means of reports which they made, more or less regularly and elaborately, to the Boards or Societies which had given them their commission. These again, in order to maintain interest and to win support, published extracts from these reports and other material bearing upon the enterprise. Thus arose the vast host of missionary magazines, some of which stand in the front rank of religious periodical literature, whether we regard their literary excellence, their stores of information, or their historical significance. For many years it was left to the individual pastor to use these periodicals with their rich material in his own congregation as he saw fit. Where the pastors were full of zeal, the information regarding the foreign work was made interesting and stimulating. Where the pastor himself had no zeal, the church remained uninformed and cold, even although individual members might be deeply interested in the work. With the progress of time, it has become evident that much more is needed than this haphazard method of conveying scraps of information regarding the progress of missionary labor. If it is a task at all, then in these modern times, as I have pointed out above, it must be accepted as a task of the whole church; and if it is to be veritably the achievement of the whole church, then methods must be found for bringing the facts home to the intelligence and to the heart of every individual Christian man.

It would obviously be impossible, in such an address as this, to deal exhaustively with the various methods which may be employed in missionary education. For the details must differ in every denomination, and within the same denomination there may be divergences between one district of the country and another, or between one congregation and a neighboring congregation. But in the main, the following facts may be taken as fundamental:

1. In the first place, the pastor stands here, as in everything else, upon a pinnacle of opportunity and of power. No great

enthusiasm can be aroused without his deep sympathy and cooperation, and indeed, it is seldom that a church can be found, any of whose organizations are maintained in efficiency without the oversight of the pastor. Hence, regarding missionary education, he must be himself both intelligent and enthusiastic, determined that his people shall enjoy all the rich benefits of evangelical zeal as well as carry all its responsibilities. But while he may thus supervise the work of others, there is much he can do himself. Even without conducting a formal class and using a text book, he may, in his pulpit ministrations, do more than any class can do in the way of firing the enthusiasm of his people. I am convinced that there are few cases where the preacher ought to spend much time in merely giving missionary statistics or geographical or sociological information. That ought to be done in the classes organized for the purpose. The preacher's work is even more important than that. It ought to consist in so constantly presenting and urging the Gospel that its universal, its world-wide significance and destiny may be kept before the minds of his people. This he can do in several ways: chiefly, as I believe, by the very form in which he presents the message of the divine mercy, and the range of the power of our Saviour, and the universal presence and influence of the Spirit of God. This he may do in such a fashion as, on the other hand, to awaken the sense of the world's need. He may speak of the needs of the soul, not merely as he must often do in relation to his own parish, but quite as often in relation to humanity, to the world as a whole, for it is the world's need of God that brought God's grace to the earth. If the minister is saturated with these convictions and fired with these emotions, his people will be raised to heights from which the whole enterprise of the church lies stretched out in its full extent and in its grandeur. Oftentimes the pastor will find it possible to draw illustrations from the history of missions. He will speak of them not as if they were some extraordinary or temporary and foreign movement, but as naturally and simply as he would speak of persons and events in his own country, or in his own parish. He will so describe these that the sense of human unity will be kept alive, and the gates of human sympathy will be kept open. One method which many

have employed with great power is that of lecturing frequently, if not regularly, from the field of missionary biography or from striking incidents in modern missionary history. What can be more marvelous than the story of the martyrdoms of Madagascar, the conversion of Uganda within a generation, the transformation of many a Pacific island, the romance of American missionary education in Turkey, as well as the more striking and more widely known march of the Christian faith among the great civilizations of the Orient! There is in all these directions a range of reading for the pastor and a range of instruction for the people, than which nothing can be more humanly interesting nor more religiously powerful.

2. But the work of the pastor must be supplemented by other efforts, and these naturally will take the form of regular teaching. Here again different methods may be adopted. Special classes, confined to the study of the missionary cause, may be formed, or this study may be made a part of the work at certain periods of the year, which the classes carry into other fields during the rest of their time. There are many ways in which this formal and steady task of instruction may be carried out, but the great matter is that it should be carried out somehow. The problem before the church today is, through whom?

We know that in the region of Sunday-school work there is at present a widespread and ever growing demand for better equipped teachers. The Sunday-school world is awake with a new enthusiasm, to new visions of its splendid service, and the churches are everywhere asking themselves by what means they can increase the intelligence, the efficiency of those who teach their children. The same problem must confront the church in the matter that is before us now. By what means shall teachers be themselves taught? By what means shall they be induced to maintain their own missionary zeal? Who can expect the many thousands who are needed for this work to arise spontaneously and discover for themselves the literature which they need, and pass themselves through the training without which they cannot train others? Evidently we are at the birth of a movement that must spread gradually—let us hope also rap-

idly — over the country. But it needs powerful labor of already powerful institutions to secure the desired rate of progress. And here, therefore, we must turn to the central organizations of each denomination. Each has its Board or Association or Committee on Foreign Missions, as on Home Missions. Each denomination of course, has many other Boards, and all these Boards are clamorous for intelligent support from the people of the churches, and ultimately it may be necessary that they should all or nearly all do some educational work. It is evident that the Home and Foreign Missionary Board have the first claim, as the proclamation of the Gospel is the first duty of the church. This duty should stand before fine buildings, ornate services, or expensive and luxurious appointments for ourselves. The Missionary Societies or Boards have it already within their power to guide the work which must result in the increase of their own life and influence. Upon them we must all depend for the control and direction of the educational processes of the church in regard to missions. No outsider can do what they can do in the guidance of readers, in the instruction of teachers. I believe that this department, where it does not already exist, must be added to the working Home Department of every Missionary Board. Sunday-school Societies cannot possibly do this unless they are themselves inspired and held to high enthusiasm by some organic connection with the missionary boards. The latter may shrink from a new task with possibilities of drain upon their energy that seem at present so vast, but the very greatness of the task is an indication alike of its potency and of its necessity.

III

THE TOPICS OF MISSIONARY EDUCATION.

But someone may say, "Is there really enough of a field to constitute missionary instruction a department of church education? Cannot the whole thing be exhausted in a few general lessons, and then in the use of a few easily read guide books to the different fields of the missionary world?" Let me try to indicate, as briefly as possible, what may constitute the main departments of class work on missions, and I think you will see

that the whole deserves the dignified title of Missionary Education.

1. First, a thorough study of this subject must include a study of Christianity as, above all others, the missionary religion. Some questions ought to be asked and answered regarding other religions that have spread beyond the boundaries of one race or country and have, therefore, also some claim to be called missionary religions. What elements in them have adapted them thus to spread from people to people, and what elements have fired their efforts with enthusiasm, driving them to carry their message even to strangers in far-off places? A glance at these may bring the student back with renewed enthusiasm to ask, What then is it in the Christian religion which fits it, as we believe, to be the one religion of the whole world,—to overcome the misunderstandings and hatreds of every nation and every form of hostile civilization, and to bring all peoples and races into some as yet undreamed-of reconciliation in Christ Jesus? The investigation of this will take both teacher and student far into the study of the nature of Christianity. It will open up with new vividness the whole meaning of that Gospel which is the historical revelation of the will and purpose of God regarding the whole race of mankind. But the study of this will no more seem like the dusting down of the shelves of dead theologies. It will not mean merely a scholastic reckoning with the thoughts of the past. It will mean the attempt to grasp a present living situation. What is this Christianity which is to win the consent of all men, and which is to organize the human race, itself multiplying at a rate so appalling, into a very family of God? What is it today? To study a great doctrine thoroughly, we must study it with our eyes upon experience, upon a practical situation, upon a human agony and a divine deliverance. And the student of missions will find himself compelled to study Christian truth in that manner.

Further, the student of these matters will find himself dealing naturally and inevitably with the central figure in it all, the person and name of our Lord Jesus Christ. He will find that everything converges upon a better understanding of Him, His place in history, His influence upon man's relations with God,

His creation of the body of believers which we call the Church, His permanent relation to it and to the history of the whole world. It will mean that, with fresh wonder and delight, the student must seek to penetrate the meaning of His words, the power of His Cross and the call of His Spirit. To grasp the mind of Christ through those words and deeds, will bring us into closest fellowship, we believe, with the mind and will which even today is guiding events towards that great day when He shall be the Master of men.

Manifestly, to study here is not merely to study the reasons why I should give or not give a dollar to foreign missions, or another dollar to home missions. Who can estimate the reaction of blessing upon the whole consciousness of the church,—were each generation brought up in the atmosphere of these studies,—in the marvelous and glorious range of this consciousness which seeks to understand not as a mere matter of theory but in relation to personal action and life, the relations of God and the world, of the world to its God? Our modern pedagogic spirit teaches us to distrust mere theories, to dread that form of intellect which only wishes to understand and to *do* nothing. We are awake throughout all ranges of educational life to the fundamental fact that we understand best when knowledge is to issue in action, as we act best when action flows from wisdom as well as passion. And when the church has carried its enthusiasm for action back into enthusiasm for study, when this human yearning to understand God and His Gospel is brought into relation with this human responsibility for the spread of the Gospel over the world, a new day will have dawned for the joy of the modern believer, for the power of the modern church, and for the life of the world.

2. In the second place, there is open to the minds of the missionary educators the actual condition of the world as it needs the Gospel. Both at home and abroad, it will be found that missionary work is most generally supported by those who most closely study actual human conditions. This, of course, is well known to those who strive to raise money from individuals. They know that, in order to succeed, they must describe an actual situation, a personal need. And when that situation and need

are set vividly before the heart of a sympathetic Christian man or woman, the heart usually responds with generous gifts. What is done thus instinctively and sporadically must become part of the system, one of the moving principles of missionary education. This means that we must have eyes to see the heathen world as it is. But to see it as it is, there are several aspects under which we must study it.

a. First of all, it would be natural to try to understand their various religions. We are told in the New Testament that the Ephesians, before they became Christians, had no hope and were without God in the world. In what sense did the Apostle Paul, who knew his world well, use so startling a statement; and in what sense can it be applied today to the great masses of heathendom? This can only be discovered by a careful understanding of the forms of religion which obtain in the various parts of the world. Such an understanding must, of course, include instruction regarding their positive teaching and their practical results. Both of these must be studied, for exclusive attention to either will certainly lead to error. The first impression produced upon most earnest Christian people, on landing in a heathen land, is that of utter misery and pity. All around are signs of moral degradation, intellectual poverty, even where the civilization is ancient and the country covered with temples. Such an observer only gradually comes to see what has been of truth and value in the faiths of these peoples. On the other hand, there are those, most of them writing books in Europe and America, far from the actual scene of these religions, who so describe the faith, apart from the practice of the religion, apart from its results, as to convey the impression that these religions contain enough truth to constitute a great light for the people who hold them. We cannot understand any religion unless we study both what it teaches in ideal form and what it seeks to produce in concrete reality. I am aware that this may be brought back as a criticism of our own faith, and we must be fully ready to confront it. It will be said that civilization in certain lands called Christian is no more pure, no more dignified than it is in certain lands called heathen. We must reckon with this situation. I think we shall find that such a challenge stimulates still further our curiosity.

and so becomes a goad to our education both in Christian truth and in missionary responsibility.

b. In the second place, a study of the world must include a study of the various races as actual human beings. We sympathize with those whose situation, whose burdens, whose struggles, whose distresses we know. To be ignorant is to be cold, but to know the story of our brother man is to be warm with pity. Hence he who would discover what Christ is doing with the world will inevitably seek to know the world with which Christ is dealing. He will desire some personal acquaintance with the Chinese and the Japanese, with the various races in India, with the teeming, half-articulate, dim masses wandering on the uplands and in the dense and gloomy forests of Africa. Here there is a vast field of information. In ordinary books of travel it is presented oftentimes with the utmost fascination of language and picture. But the missionary student ought to get books in his hands, and instruction from the lips of his teachers, which take him deeper than most travelers go into the very heart of these races.

c. And, in the third place, the student of missions will find that he is called upon to investigate the relation of the Gospel to historic civilizations. What difference does Christ make to the government of a people, to the industrial and commercial ideals and methods, to the tone and spirit of a race, to its homes, its cities, its politics? This vast and, again, most interesting field may be studied in multitudes of books dealing with the history of Europe and of America. But a literature on this subject must be created, as yet is in its infancy, which shall show, in the various lands of the world as they lie open to the eye of Christian missionary statesmen, what the Gospel has actually done and is doing, how its spirit stands related to ancient institutions, to civilizations older than itself in our world. Perhaps here students will be tempted to become prophets, and further study will recall them both to modesty in their prophecy and yet to fresh boldness in their faith. For in deed and truth, if the nations are to become the kingdoms of our Lord and his Christ, it is not going to be through a sweeping and swift revolution which immediately and openly hurls all foul things to destruction and, of a sudden, creates all

things fair and lovely and divine. Not so has God fashioned His world, and not so does God guide His kingdom to its great consummation. Through slow stages of change, through inward inspiration of human souls, inward transformation of human institutions does He work towards the vast foreseen event. But perhaps some teachers in the movement of missionary education may lead some of their scholars to see the outlines of that which God would fashion out of these mixed materials of human nature. To look over the heathen world with this in mind is oftentimes to catch one's breath and to say, How fair and marvelous are the purposes of God which He thus lets down into the dreams of men.

3. In the third place, the students of missions will desire and find it necessary to enter upon that great field which we may describe as the History of Missions. This history is as old as Christianity itself, as varied as the lands into which, during 2000 years, the Gospel has spread, and as fascinating as any element of the entire history of the world. For those who see the reality and value of spiritual things, it will be more fascinating to study this subject than any other which can occupy the mind of the historian, for it touches and illumines all. It gives a deeper interpretation to economic and social movements, to the adventures of kings and politicians. It dignifies the march of civilization. It is no mere dry topic which may be studied, as it too often has been, as if it were a mere subordinate topic in the human drama. The religion of man is the core of the whole history of man, and the spread and influence of that religion which is founded on the Gospel of Christ forms the most important of all the essential elements in the story of the modern world. The history of missions must include, of course, the biographies of the great missionaries, the story of the great missionary societies and boards. It may lead the diligent and persistent student into the details of their financial organization, as well as into the lives and characters of those who have directed their history both at home and abroad.

If now we survey the whole field of these great topics in missionary education, it becomes evident that they comprise a large part of a liberal education. They open up fields of study and thought which will make the Christian citizen of this or any

land more interested in the world as a whole. For him the political movements in China, the educational schemes of Japan, the economic conditions of India, the development of dawning intelligence in African tribes, the terrific crash of religions in Turkey, are matters which his faith and his interest in missions make real and full of life to him. He has a unifying principle in his mind and heart for which all these are significant. No one should be so intelligent a reader of the newspapers, no one so eager a student of national conditions over the whole earth as he who is thus watching the progress of the world from the citadel of the Christian faith. "Watchman, what of the night?" he will often ask himself, and ask his brother watcher. He will ever pray for the Day-star to arise, yea, rather, for the Sun in his full strength to shed his glory into the darkest corners of the human race. And he will do so with an intelligence, a sincerity, a patience and a hope which can be found in no other human breast. It is not too much to say that to be a student of missions is to be a student of humanity, and such a lover of the race as none other can be.

IV

THE EFFECTS OF MISSIONARY EDUCATION.

It is evident, from what has been already said, that missionary education must produce a great effect upon all those who enter upon it in its broadest features, with earnestness and wisdom.

I. Let me repeat here, that one of the most important effects will be the strengthening of personal faith, the deepening of personal experience. A reader of the Epistles of Paul must often be struck by the fact that many of his most passionate expressions of conviction, many of the deepest movings of his own heart, appear when he is considering the relation of Christ to the world, to the churches which he has founded, or to the individuals whom he is addressing. His will to be a missionary and his impassioned devotion to the cause of the Gospel undoubtedly opened his own heart and conscience, and subdued his own will and mind, to the grace and authority of his Lord. Such will be the experience of all who learn thoroughly to live in the great movement by which the same Lord is winning the world to Himself. We have already

seen that in our day education is something more than the mere acquiring of knowledge for its own sake. A practical interest in human situations and in living tasks is felt by all educators to be essential to the opening of the child mind, and hence the effort is constantly made to relate the process of learning with the process of working. Mere curiosity is not sufficient to lift the mass of people into the realms of intelligence, nor is it strong enough in the average mind to stimulate habits of investigation. But let men cherish a great purpose and their intellect is alive to achieve it. So here, in this large and constant education of the church, there will be a reaction by which the mind of those who are engaged in the study which we are discussing now will find themselves driven to deeper understanding of the very nature of Christian truth. They will be compelled to closer dealing with their own souls and their own relations to the holy and the living God. Personal faith will be strengthened, for nothing proves Christianity to a man's heart like the knowledge of its power over all hearts. It is no mere speculative system with which we are concerned, no mere past historical events which the New Testament records. This faith is faith in the present ordering and direction of the world's life. These New Testament events are the fountain-head of streams that flow today in the conscious life of the human race. It will surely make these far-off events more real and more potent, and this whole world of Christian revelation more imperial, for our own souls, when we thus come to know the extent and the depth to which the Gospel of Christ has mastered and will yet more master the life of man.

2. It is needless to say that one effect of missionary education will, beyond all doubt, be an increase both in pecuniary support of the movement and in the number of those who give themselves to missionary service. There are some movements concerning which it is safe to say that they need only to be thoroughly known to receive the warm and intelligent co-operation of open-minded and sincere men. It is the world's need, it is the glory and power of the Gospel, which are not fully apprehended when people refuse means according to their ability, or when few are found to devote their lives to a task sublime as this task. A church which wholly believes because it adequately

understands that the Gospel is God's power unto salvation, that the whole world unconsciously yearns for it, that the great masses of humanity suffer unspeakably even in the things of time for lack of it, will without any sense of sacrifice, yea, rather with a sense of supreme joy, give its means and even its children to the work of that Gospel.

3. Still further, we may confidently anticipate that missionary education will draw the evangelical denominations into closer fellowship. Most striking movements have taken place in the Orient, which indicate that the missionaries on the field are becoming impatient over the sources of division between the denominations which have sent them out. Face to face with the world that needs its Christ, in constant fellowship with the Christ who would simply and only save that world, these brave and devoted souls feel a kinship with one another which scorns minor causes of separation. They have an elevation of mind and concentration of purpose which compel them to work with one another, to present a united front to the world of hostile faiths and lower morals. This news of what is happening to the armies on the frontier must react upon the denominational life in the home lands. The broadening of sympathy through the study of missions, as outlined in this address, will most certainly increase that dislike of mere denominational enthusiasms which has already manifested itself among the churches of this country. The people are more ready for reunion than their own leaders often realize. But as long as the interests that separate seem greater than those which unite, separation will continue. It is only when the habit has been formed of living under the central forces of the Gospel and face to face with its central duty, that minor differences will appear to be minor, and will lose their past influence over judgment and heart. Even in the homelands and for the sake of the work there, denominational reunion is both a profound need and an urgent call. But one's hope is strong that the movement for a constant and broad and earnest study of what we call missionary work, which just means the nature of the Gospel and the extent of human need, will overcome the last separatist's instincts and forces. A convention like this is a witness to the very fact that I am here stating, for we all have come from our various and sometimes widely

separated denominations. Here we have been worshipping; here now, even in the making of this address, we worship the living God and Father of Jesus Christ. We have forgotten our differences. What shall happen to make them predominant over our thoughts of one another again? What excuse can we offer, for any sectarianism of spirit or of action, which shall dim the glory of the one Gospel in which we all believe, or weaken the energy with which the united evangelical church of Christ should confront the vast world with its divine power?

4. And, lastly, we must think of the effect which missionary education will produce upon the world. Believing as I do most profoundly that religious conceptions in the end color and mould all the other interests of a nation's life, I must also believe that the spread of missionary education and the conquest of the world by the Gospel, will bring the nations to a unity whose wonder and glory even the eye of a poet could but dimly see and the music of his lips but poorly speak. The unity of mankind, as it has its origin in the Creator, must find its consummation in the Redeemer. The very forces which bring the separate churches into one fellowship will bring also the separate nations of the world into one great life.

These effects are all worth working for. They are worthy to set before the minds and hearts of the young people of our churches. To attain them, our Boards and Societies may well bend all their energies. God raise up for us men of genius in Christian statesmanship, of self-sacrifice and wisdom, to bring to our modern world this enlightening and refreshing of our jaded spiritual energies and our dim spiritual visions, by putting missionary education into the very heart of all churches which are called by the name of Christ.

WILLIAM DOUGLAS MACKENZIE.

Hartford, Conn.

In the Book-World

PRATT'S HISTORY OF MUSIC.*

To the readers of the SEMINARY RECORD Professor Pratt needs no introduction. Many are personally acquainted with his genial personality, his keen intellect and the culture and learning which are his. And when it is announced that a new history of music has come forth from his pen many will know what to expect. It is safe to say at the outset that this is the best general history of music that has appeared in the English language. It is of encyclopædic proportion condensed within two covers. The history is published in attractive form and size. It contains 683 pages with table of contents and two valuable indexes, one of places and subjects, the other of persons. Included also are three maps of European countries, 110 illustrations of musical instruments, the frontispiece, the beautiful organ at Haarlem, and 19 portraits, each of them excellent. The entire field of music history is covered, from ancient and uncivilized music to the present time. An enormous amount of research and labor is represented in this work and five years were consumed in the task of composition. More than this, the book represents the ripened fruit of years of study carried on by Professor Pratt. In the prefatory note it is explained that the book is an outgrowth of a fragmentary syllabus for classes issued in 1897.

As stated by the author, the history is designed to be distinctly a book of reference for students rather than a literary or critical survey of a few salient aspects of the subject or a specialist's report of original research.

The scope of the history can be gathered from a survey of the chapter headings, which are as follows: I, Uncivilized and ancient music; II, Mediæval music; III, The sixteenth century; IV, The seventeenth century; V, The early eighteenth century; VI, The later eighteenth century; VII, The early nineteenth century;

*The History of Music; by Waldo Selden Pratt, Professor of Music and Hymnology in Hartford Theological Seminary and Lecturer on Music History at Smith College and the Institute of Musical Art, Author of "Musical Ministries in the Church," New York: G. Schirmer, 1907, pp. 683.

VIII, The middle nineteenth century; Conclusion, brief sketch of later nineteenth century. Almost every phase of the history of the art is dealt with in completeness if not in detail. Among the many topics treated might be mentioned the following: primitive and uncivilized music; early Greek and Roman music; the music of the early Christian church; the polyphonic music of the Netherlands; the Roman and Venetian schools; music of the Reformation; the minnesingers, troubadours, and meistersingers; the rise, growth, and development of the opera and oratorio; the evolution of notation; the invention and development of musical form; the history of the music of the western church; the arts of instrument making and music printing; the growth of piano, organ, and violin music; the development of the orchestra; the broad field of choral music of all kinds, the history of choral societies and other institutions; and the literature concerning music of the various periods. Almost every interest in the history of art is carried through its various stages. Each epoch is introduced with concise setting, and each summarized with a discriminating survey of the period, bringing into clear vision the important contribution it made to the advancement of the art. Professor Pratt has worked upon the principle that the opportunity and environment of an epoch-making genius are prepared by the more humble work of a hundred lesser lights, and that every great constructive master leaves a great band of followers and imitators. Many historians are content to chronicle the doings of the masters and overlook the other two classes. Not so with Professor Pratt. His history is distinct, almost unique in this respect. About 3,030 persons are mentioned and with each is given the date of birth or death and the principal contributions of each to the art of music, the amount of biographical and critical matter being governed in each case by the prominence of the person. Of the greater masters extended biographies are given.

The making of music histories is comparatively modern. All the larger and more comprehensive treatises have appeared since the middle of the nineteenth century. There has been no general interest in the subject, not even among members of the music profession at large. There should be more interest and this book will tend to arouse this interest and to elevate the serious study of music history as a cultural factor in the esteem of many. The book will be of greatest usefulness to the student of music history. As a work for reference it is invaluable. While it is not written in a popular vein, it attracts interest at once by the clear arrangement and grouping of subjects, by its direct and gracious literary style, by the sane comments and summaries. The critical comments on historical epochs and on the works of the great com-

posers are singularly judicial and conservative. Each age and composer is treated with the utmost fairness. Musicians will doubtless fail to agree unanimously with all of Professor Pratt's conclusions regarding composers and the value of their works, but his conclusions are so fair and of such a conservative nature that they are authoritative without being too partisan.

One will look in vain in this history for anecdotes or musical fiction. It is a serious work but even in perusing the doings of antiquity in the crude art, or while studying the usually dry Dorian and Phrygian scale modes and their ancient relatives, the reader is caught up by the interest and enthusiasm of the author, and these early strivings in art, which in many histories are hopelessly buried in archaic mystery, are made plain to the twentieth century mind by clear statement.

The book is printed in two sizes of type, the larger presenting the running story, the smaller the record of details which it may be supposed is only for the closer student of history. The division has its decided advantages, but it is not safe for the general reader to omit all the small type, for many of the most interesting and illuminating passages are there included.

The modern musician turns with greatest interest perhaps to the final chapter, which deals with the last half of nineteenth century, but there one is doomed to disappointment. The original plan of the book was to conclude the history with the year 1850. It was afterward decided to treat the last half of the century. But to do that with the fulness of the preceding portions of the book would have made it too bulky for a single volume and thus the last half of the century is sketched briefly. It may be lamented that Tschaikowsky, whose music is at present so much in the ascendancy, is not given more prominence, especially in view of the large amount of space devoted to Brahms. It is true that Brahms was known previous to 1850, but his greater work was done subsequently. American composers are treated with all the fulness that could be expected from the limits of space and the lack of signal achievement.

The history will commend itself to every musician, to every one interested in the subject from a cultural point of view, and as a work of reference it is the most valuable record we have.

RALPH L. BALDWIN.

The Early Traditions of Genesis, by Professor A. R. Gordon, is an important contribution to a subject that has already been much discussed, but in which final conclusions have not yet been reached. Prof. Gordon begins with a masterly analysis of the documents in the opening chapters of Genesis. Here he makes a number of valuable suggestions in

regard to the discrimination of the various layers of tradition that have been incorporated into the J document.

In the second chapter he discusses the age and relations of the documents, reaching the conclusions that the original nucleus of J may go back to a time as early as the reign of Solomon, and that the secondary elements, commonly known as J², with their fuller information concerning Babylonia and Assyria, bring us down to the period when Tiglath Pileser III first interfered in the affairs of Palestine. The Priestly Code in its precise knowledge of Babylonian geography and literature and in its list of nations in Genesis X indicates its post-exilic date.

Having thus investigated the literary analysis of the material and the dating of the constituent parts, the author proceeds to the more difficult problem of the sources of the early traditions on which the Hebrew documents have been based. He recognizes that in the light of Israel's historical origin these traditions must have been derived from a variety of sources. It is to be expected that traditions brought in from the desert, traditions learned from the Kenites and Canaanites, and traditions derived from Babylon will be found woven together in the complex tissue of folk-lore that underlies the early chapters of the book of Genesis. Examples of each of these sorts of traditions may readily be recognized. Thus the original nucleus of the story of the Garden of Eden is clearly a description of an oasis and belongs to the desert strand of tradition. The genealogy of Cain is presumably derived from a Kenite source. The story of the relations between Cain, the nomadic ancestor of the Kenites, and Abel, the peaceful herdsman of Palestine, is a tradition of Israelitish origin that grew up after the occupation of the land of Canaan. The story of the marriages of the sons of Deity to the daughters of men, from which sprung the Canaanitish race of the Nephelims, is apparently of Canaanitish origin; while on the other hand, the stories of the creation in Genesis I, of the flood, and of the tower of Babel have long been recognized as derived primarily from Babylonia. In other cases the discrimination of the sources from which a tradition has been derived is more difficult, and here Prof. Gordon shows a fine power of discrimination that makes his book a distinct contribution to the study of ancient Hebrew tradition. This is a field in which Old Testament criticism has made scarcely more than a beginning, and the investigations of this volume will do much toward clarifying thought and stimulating further research. As a protest against current German Pan-Babylonianism, which traces everything in Hebrew tradition to a Babylonian root, the investigations of this volume are most welcome. Although Prof. Gordon recognizes that the sources of Hebrew tradition are manifold, he is not disposed to minimize the extent of Babylonian influence. This he is not willing to limit to any one period, but holds that it was exerted at intervals throughout the whole history of the Hebrews, from the time of their residence in Ur of the Chaldees down to the period of the Babylonian captivity.

After these preliminary investigations into the origin of the traditions the author turns to the important, but often neglected question of the religious significance of the traditions. Here he points out in an

extremely interesting fashion how myth or legend has always been the bearer of the highest religious ideas in early periods of human development. He shows how in Israel ancient material derived from the most heterogeneous sources has been purified and elevated by the spirit of monotheism until it has become a worthy vehicle for conveying the message of the earlier Hebrew prophets. These myths cannot be treated either as history or as science, and it is futile to try to reconcile the cosmology which they presuppose with the conclusions of modern science. Nevertheless, this does not impair their profound and enduring religious value. No recent writer has succeeded so well in showing how the keenest modern literary and historical criticism leaves unimpaired the religious value of these opening chapters of Genesis, and many people who have been disturbed by modern critical research will doubtless find the suggestions of this volume helpful to their faith. The closing chapters are devoted to those traditions which cannot be recorded as myths, or as religious speculations concerning the origin of things, but are rather legends that preserve genuine historical reminiscences of the early experiences of Israel. Here also the author shows fine discrimination and exact historical knowledge. The only question that one can raise is whether he has attached due importance to the historical recollections of the Canaanites as a factor in later Hebrew tradition. If Jacob and Joseph are found as names of tribes in Palestine three hundred years before the Exodus, it is extremely likely that some of the stories about Jacob and Joseph may be of Canaanitish origin. The double naming of so many of the patriarchs indicates a fusing of two strands of tradition, and with this possibility Prof. Gordon has hardly reckoned sufficiently. Elaborate appendices give an analysis of the documents, a philological commentary upon them, and also translations of the more important Babylonian parallels. As a whole this book may be recommended unhesitatingly as the most scholarly and thorough discussion of the subject that has yet appeared in English. (Imported by Scribner, pp. 386. \$2.25.)

L. B. P.

Prof. Willis J. Beecher, in a volume entitled *The Dated Events of the Old Testament*, presents an elaborate investigation of the subject of Biblical chronology in comparison with the chronology of Assyria, Babylonia and Egypt. This is a very thorough study, and is evidently the fruit of many years of investigation. The chronological tables which occupy 160 pages out of 202 are a particularly useful feature because they have a line for each individual year, thus making it possible to exhibit in parallel columns the number of the year of any given king and the number of the year according to any era which it may be desirable to bring into comparison. This sort of table is the only one that is of any use to the student who wishes to investigate the facts at first hand. Back to the year 763 B. C., in which an eclipse is recorded in the Assyrian eponym canon, Prof. Beecher regards the chronology preserved in the Eponym List, the Babylonian List of Kings, and the Ptolemaic Canon as unquestionable.

With this he holds that the Hebrew chronology covering the same period is in perfect accord. This is true, but not in the way in which Prof. Beecher uses the figures. In the 19th year of Nebuchadnezzar, that is 586 B. C., Jerusalem was captured, and this was the 11th year of Zedekiah. Reckoning back from this point Prof. Beecher reckons all the recorded years of the kings in full, with the exception of Amon, as identical with the first year of Josiah. He thus reaches 738 B. C. where, for some unexplained reason, he recalls the second year of Amon as the first year of Ahaz. This is quite irreconcilable with the Assyriological data. According to 2 Ki. 16:2 the Syro-Ephraimitic war broke out while Jotham was still alive and the allies attacked Jerusalem while Ahaz was on the throne. Consequently, this war must have fallen in the first year of Ahaz. Now, according to the Assyrian records, which as Prof. Beecher himself admits, are unquestionable for this period, Tiglath Pileser came to the help of Ahaz in the year 734. 734 accordingly, is the earliest possible date for the beginning of Ahaz's reign. The simplest solution of this difficulty has been pointed out by Rühl, namely, that the last year of one king's reign is the same as the first of his successor's reign, so that we must subtract one from the recorded length of each king's reign, if we would get a correct sum total for the entire period. This Prof. Beecher does in the case of Amon, and if it is done in one instance, it is hard to see why it should not have been done in every instance. When this is done, the beginning of Ahaz's reign is found to fall in 734, which is precisely the year demanded by the Assyrian records. This correspondence proves the correctness of the theory and shows that for all earlier periods of the history we ought to make the same subtraction from the recorded length of the reigns of the Hebrew kings.

According to the Assyrian records Hoshea was on the throne in 733 and Menahem paid tribute to Tiglath Pileser in 738. Assuming that 738 was Menahem's last year we have only four years as the maximum that can be assigned to Pekahiah and to Pekah, but the book of Kings gives Pekahiah 2 and Pekah 20 years. Pekah's 20 years accordingly, is clearly impossible, and the most likely hypothesis is that 20 is a mistake for 2. Prof. Beecher, however, calmly inserts Pekah's 20 years in the chronology, with the result that the beginning of Jehu's reign is shoved back to the year 892 B. C. But Ahab was alive in 854, according to the Assyrian records, and Jehu was on the throne in 842, so that, if we allow the required time for Ahaziah and Joram, 842 must have been Jehu's first year. The natural solution of the difficulty is to reduce the reign of Pekah, as we have just seen to be necessary from other considerations. If Pekah be given two years instead of 20, which is all that the Assyrian figures will allow him, and then subtract one from every king's reign, as we have just found to be necessary in the period from Ahaz to the fall of Jerusalem, then the beginning of Jehu's reign will be found to fall in 842, which is the date recorded by the Assyrian annals. It is surely much easier to throw out this one figure of Pekah's reign as an error, as demanded by all the Assyriological

data, than to preserve it, as Prof. Beecher does, and thus throw the whole Hebrew chronology into irreconcilable conflict with the Assyrian figures.

Passing over now to the kingdom of Judah, we know that the beginning of Athaliah's reign coincided with the beginning of Jehu's reign and must, therefore, have fallen in 842 according to the Assyrian chronology. From Athaliah to Jotham inclusive the Assyrian figures allow 108 years, which corresponds to the 108 years from Jehu to Pekahiah. For this period the Hebrew figures yield a sum total of 143 years. This is too large, even if we give Pekah a reign of 20 years, and Prof. Beecher is compelled to assume an overlapping of a number of years in the Judaean kings of this period. This assumption is quite arbitrary and serves merely to make the beginning of Athaliah's reign fall in 890 to correspond with the beginning of Jehu's reign which is assumed to fall in that year. If, however, as we have just seen, Pekah's 20 years is impossible and the beginning of Jehu's reign must be set in 842 to correspond with the Assyrian figures, then the Hebrew figures for the kings of Judah in this period cannot be trusted as they now stand. There is a big mistake somewhere, probably in the reign of Amaziah. Dr. Beecher might just as well have assumed the figures for the kings of Judah as the basis of his chronology and have inserted interregna to make the kings of Israel correspond for the same period as to have made the kings of Israel the basis and to have overlapped the kings of Judah to make them correspond. One scheme can claim to be "the Biblical chronology" quite as much as the other. The fact is, that the two chronologies for the period between Athaliah and Jotham are in irreconcilable conflict. In this case it is more logical to trust the Assyrian figures which attest themselves by every sort of astronomical confirmation and to bring the Hebrew figures into accord as best we may. Dr. Beecher, on the other hand, assumes that the Assyrian Eponym-List is untrustworthy and incomplete back of 763 when the eclipse is recorded, and thus gains room for the extra 51 years that the figures for the northern kings demand. He attempts to confirm this by calculations in regard to the reign of Shishak which show that he reigned 51 years earlier than the Assyrian data would indicate, but this argument rests upon the extremely uncertain identification of Shabaka with the So of the Bible, the Sebe of the Assyrian records.

Still reckoning backward on the basis of the Biblical figures, he reaches 1498 B. C. as the date of the Exodus and 1652 B. C. as the date of the Tell-el Amarna letters and of the correspondence between Burnaburiash, King of Babylon, and Amenhotep IV, King of Egypt. This result is absolutely at variance with the latest archæological investigations both in Babylonia and in Egypt. So far as data are now available, the Babylonian List of Kings would put the reign of Burnaburiash about 1400 B. C., and Egyptian astronomical calculations based upon the beginning of the Sothic cycle yield a similar result for his contemporary Amenhotep IV. There is a small margin of uncertainty in these calculations, but so small that 1400 may be regarded as established as the approximate date of Amenhotep IV. If so, the reign of

Rameses II was at least 150 years later on the minimum calculation of recorded lengths of kings' reigns. Dr. Beecher maintains his high figures by discrediting both the Babylonian List of Kings and the Egyptian astronomical records, but this method will not commend itself to scientific historians. The Biblical figures in the later periods where we are able to control them by exact chronology, have not proved themselves so accurate as to furnish a basis for Dr. Beecher's assumption that they are to be trusted everywhere, even when they contradict the testimony of archæology. If they are often too large in the period of the Kings, it is quite possible that they may be exaggerated in the earlier periods. The conclusion which Dr. Beecher reaches as the result of his entire investigation is that the old chronology of Archbishop Usher that is found in the margin of our Authorized Version is nearer the truth than the chronologies of more recent investigators. With this conclusion few historians will find themselves in accord. It shows rather a desire to defend the Biblical figures at any cost than a desire to look the facts fairly in the face. This, however, does not impair the value of this book as a learned and candid gathering of materials and as furnishing the student with data from which he may draw different conclusions than those drawn by the author. (The Sunday School Times Co., pp. 202, \$1.50).

L. B. P.

The fifth volume of the Oriental Studies of Columbia University contains a *History of the City of Gaza* from the earliest times to the present day by M. A. Meyer, Ph.D., recently Fellow of the American School of Oriental Study and Research in Jerusalem. Dr. Meyer has carefully gathered all the material relating to the city of Gaza from archæological investigations on the site, from the mention of the Egyptian and Assyrian kings, from the Old Testament, and from Greek and Latin historians, and has arranged the matter so as to give a consecutive history of the city through the several periods of its existence down to the present time. A series of appendices in the second part discuss the cults and deities of Gaza, the ancient calendar and inscriptions, the antiquities found on the site, coins, customs, industries and trade-routes. This book makes a permanent contribution to history. It will be indispensable for any one who is making a thorough study of ancient Palestine. (Columbia University Press, pp. 182. \$1.50 net).

L. B. P.

The excellent and useful series of "Handbooks for Bible Classes" is well represented in its most recent number entitled *Israel's Golden Age* by Prof. J. Dick Fleming, of Manitoba College, Winnipeg. It contains the story of Israel from the conquest of Canaan to the disruption of the United Kingdom. Prof. Fleming shows himself to be well acquainted with recent O. T. criticism, but his aim is more constructive than critical, emphasizing results rather than methods. His position is moderately conservative and he has succeeded in giving an interesting and instructive account of this important period of Israel's history. (Imported by Scribner, pp. 160. 45 cts.).

E. E. N.

The latest volume of the International Theological Library deals with *The Canon and Text of the New Testament*. Its author is Caspar René Gregory, the accomplished American scholar who holds a professorship in the University of Leipzig. No better equipped writer could have been chosen for this volume. Dr. Gregory's own remarkable mastery of the textual criticism of the N. T. and his long and intimate association with many of the foremost scholars in this and related fields easily place him among the very few who are competent to write with authority on these subjects. And it is a delightfully readable volume that he has given us. Out of a comprehensive knowledge, even to minute details, he has written the story of the New Testament Canon and then of its text. Breaking away from many well established precedents, with his eye fixed on the historical movement that was steadily and consistently producing its results, he enables his reader to see and feel what actually took place in the life of the church. That the story is told in a most pleasant, familiar way should not blind one to the fact that it is based on the most accurate scholarship. It is a pleasure to read what Dr. Gregory, the pupil of Tischendorf, says in acknowledging himself also the pupil of Westcott and Hort, whose unrivalled mastery of the science of textual criticism is recognized in warmest terms. For the somewhat misleading terms "Western Text" and "Alexandrian Text" Dr. Gregory proposes the more accurate designations "Re-wrought Text" and "Polished Text," changes that we trust will become widely adopted. (Scribner, pp. 539. \$2.50).

E. E. N.

A new, but unrevised, edition of the Bampton Lectures on *The Progress of Doctrine in the New Testament* by T. D. Bernard, delivered a number of years ago, is now issued. It is only necessary to say that this valuable treatise still contains much that is worth reading today, although "progress of doctrine" is not now so new a conception regarding the Bible, as it was when these lectures were delivered. (Am. Tract Society, pp. 244. \$1.25 net).

E. E. N.

It is an unusually thoughtful and suggestive book that is given to us by the author of "Pro Christo et Ecclesia" under the title *The Christ that is to Be*. In his Preface the author says "This book is only a series of successive efforts to think what the Gospel of Jesus really is. Each line of thought is unfinished and there is . . . much . . . that in a mature work would be more carefully guarded from misconstruction." These words well describe the character of the treatment of the various subjects discussed in the work. The contents consist of four "books" entitled respectively, His Thoughts and our Thoughts, The Father's House, God's Citadel on Earth, and His Ways and Our Ways. The author pleads for a revival among us moderns of that direct, unquestioning and effective appropriation of Jesus which characterized the early church, but in a way germane to the changed conditions, especially intellectual, of our modern life. Jesus' doctrine of the Kingdom, corporate as well as individual, His doctrines of prayer, of victory over sin and suffering, of health as the will of God for man, of faith as conducive to

health, of forgiveness and peace, — in respect to all these the author finds that the church of today is far behind her duties, privileges and possible attainments. Much is said on the relation of health to faith and most of it wisely. The discussion of the personality of evil spirits gives a careful exhibit of the limitations of our knowledge regarding such things and contains a much needed protest against too-hasty negative conclusions. Perhaps the best thing that can be said of this book is that it seems to fulfill exactly the hope expressed in the Preface that in what is said others may find "something to refine and complete." (Macmillan, pp. 385. \$1.50 net).

E. E. N.

Two works on the divinity of Christ have recently appeared. One of them, *The Deity of Christ, according to the Gospel of John*¹, by S. W. Pratt, is a small work, and somewhat superficial in character. The author deliberately chooses "deity" instead of "divinity" as the proper term to be applied to Christ, and by deity he means "God, the Self-existent and eternal one, Jehovah—God and Father-God, a spirit infinite in his perfections, and almighty and free in his powers, the Creator and Sovereign of the universe, whose character is love." It is needless to say that it is a difficult task to prove that in the Gospel of John Christ is set forth as "Jehovah-God and Father-God." It certainly cannot be done by counting the number of times this or that term occurs, or by working out a list of "key-words" as containing the essential thought of the Gospel. Why not be content with John's own term, "Christ, the Son of God"? The author has well brought out the fact that the Christ of the Fourth Gospel is unique and divine, the Word made flesh. But that he has proved his thesis cannot be said. The other and more exhaustive work on the same general theme is by Dr. B. B. Warfield of Princeton Theological Seminary and is entitled *The Lord of Glory*². Dr. Warfield is a widely read and able scholar and anything from his pen deserves attention. In this treatise he offers us a careful, even painstaking, review of practically all the designations applied to Christ in the N. T., including many that might seem to have no bearing whatever on the question of His divinity. Dr. Warfield also is afraid of the word "divinity" and insists on "deity" as alone adequate, since he identifies Christ with Jehovah and practically eliminates the distinction between the Father and the Son in the conclusion to which he at last comes. While we believe that this is formally wrong and does not represent the real thought of the N. T. writers, we gladly recognize the splendid service Dr. Warfield has rendered N. T. study in this comprehensive presentation of the N. T. evidence for the divinity of Christ. There can be no doubt that such was the judgment of the Apostolic Church. Of course, it may still be asked, did the Apostolic Church rightly understand Jesus' own mind on this subject, or, in other words, did not the Apostles set forth their own, instead of Jesus' conception of His person in their teaching? On this the author has said something worth reading in the chapter entitled "The Jesus of the Synoptists the Primitive Jesus," in view of the widespread tendency to belittle the opinion of the primitive church as of small value for understanding the

real Jesus. Nevertheless, we believe that Dr. Warfield would have materially strengthened his book if he had attempted, through the external testimony of other persons and of the forms of expression, to get back to the mind of Jesus Himself. For it is to this that all discussion must ultimately come: What was Jesus' consciousness regarding Himself? A study of this supremely important question by Dr. Warfield would be heartily welcomed. (¹The Sunday School Times Co., pp. 165; 50c. net. ²Am. Tract Society, pp. 332; \$1.50 net).

E. E. N.

Nowadays one hardly expects to find fresh and powerful theological statement from men who are engaged in the hard work of actively advancing the cause of the Church of Christ. We have become accustomed to the notion that it is only in quiet academic circles where scholars burrow deep into the past, and where they 'specialize' on restricted spots that admirable work is to be expected. Here is a book which serves to rebuke this narrow view, a book which at once warms the heart to faith and stirs the mind to freshened thought. It is entitled *The One Christ* and is written by Frank Weston, B. D., Canon and Chancellor to the Cathedral, and Principal of the Theological College, Zanzibar. In the preface our author says, "This is my first attempt at serious authorship, and it has been written in the middle of my work as a missionary priest, in a country where books are few and which is far away from all centers of theological thought." And on the last page, in a note, we read the pathetic, wistful words: "Books take a very long time to reach a mission library." This book is a thorough, courageous, and illuminating discussion of the Person of Christ. Mr. Weston is not misled by the course of criticism into the idea that the New Testament, especially in the Gospels, affords no sure knowledge of Jesus Christ. Nor is he able to conceive that any one less than God in manhood could redeem the world. He calls his book "An enquiry into the manner of the Incarnation," and the discussion is carried through fifteen chapters written in clear and nervous English. There are three main parts, the first of which states "The Problem," the second describes "The Problem in History" and the third investigates that "Solution of the Problem," which Mr. Weston with frank humility, and yet with courage quite as frank, offers to the theological world. He refuses to consider any theories which do not presuppose that in Jesus Christ the Son of God has appeared among men. And his thought therefore moves wholly within the region mapped out by the work of the early church councils. In these interesting chapters which contain a good deal of independent statement, at any rate on the older material, our author surveys the most significant forms of Christological doctrine. He is not completely satisfied with the position of the orthodox in the early church because they simply left the real problem on one side. For them it was sufficient to prove that the Son of God was eternal and of the very substance of God, and that in Jesus Christ He assumed connection with a complete and very manhood. They could only account for the reality of his human experience by supposing that at certain times the Logos was "quiescent," and so allowed room for the human

nature to exercise its natural and limited powers. No less unsatisfactory was the theory of Christ as a Divine-human being, a composite personality, in which you have neither pure humanity nor pure deity, but a monstrous something else, alien both to God and man. The modern Kenotic theories are next examined, not with quite the same adequacy or firmness of description as the former, and are also found wanting. They do indeed recognize the *lacuna* left by the early church. We must have a Christ who shall correspond to the pictures in the gospels. His humanity must be as real and as constant as that. The tears must be real tears, the temptations must terrify the soul. The growth of Jesus in his mental life must correspond as to its reality with the growth of His body. Now the Kenotic theories of the older type sought to secure this real humanity by supposing that the Logos, by a supreme act of will, surrendered his divine attributes (in whole or part, according to the special theorist) and made the Self thus denuded the personal basis of the historic Jesus Christ. As he grew, and as His ministry proceeded the indwelling Logos gradually regained conscious exercise of suppressed powers. And at the ascension the Logos resumed His full glory, veiled awhile even to the obscurity of the womb and the shame of the grave. There are well known varieties in the statement of this general position. But Mr. Weston rejects it as a whole. He cannot see the necessity of any real self-abandonment on the part of the Logos, and finds that it raises problems vaster and more stubborn than the one which it attempts to solve. The theory which Mr. Weston advances with great care, and system, and precision is that which he would call "The Self Limitation of the Logos." The Son of God by becoming incarnate has neither ceased from the exercise of His eternal and inalienable powers nor shorn human nature of any of its fundamental elements. He has in this unique and transcendent act of grace and power, set Himself in such relations to human nature, to manhood, that the relations and experience of manhood become His own. He has not resigned, He could not resign the nature of His Godhead. He united with His eternal self or Ego this human nature of ours. He set Himself, to put it bluntly, to gain the experience of a man. This He could do only by becoming the Ego of a human being, and by so withholding the use of His Divine will as to receive to Himself through that manhood only the experiences which belong to the growth and life story of a human mind and a human body. He willed to know through that mind what a human mind was fitted to know and to feel through that body what of sensation it was fitted to yield. It would be impossible to go through the whole matter here. For that the reader who desires to see how great and powerful a discussion in Christology can be made and with what sedulous wisdom this theory is developed, must go to the book itself. The present reviewer may, with more humility than Mr. Weston ought to feel, say that for some years he has felt that the next step for Christology must be in this direction. He has been accustomed to say that the starting point for any true thought on the Incarnation must be this, that the Son of God assumed to Himself as still the Son of God the conditions of human experience, in His measureless mercy towards human

beings. But the main problem which confronts such a theory arises from the side of psychology. And here it is that Mr. Weston does not seem to have completed his case. The chapter on Personality is an effort to close with the matter, but it is not successful. Our author appeals to Mr. Illingworth's analysis of personality. It is that very analysis which first brought the present writer to see and feel the difficulty. For, if personality means the unity of Reason or Self-consciousness, and Will and Desire or Love, apart from other difficulties in that nomenclature, this is evident, that the Ego is the unity of those functions. How can we conceive of those functions without an Ego, or of an Ego except in and through its own functions? How can we speak then of the human mind without in that very act affirming a human Ego? And how can we speak of the Divine Ego living through the human mind and will unless that Ego uses its own Divine mind and will (whose unity the Ego is), and so quenches the human mind? If Mr. Weston can but elucidate that aspect of the problem, he will make his contribution to Christology the most remarkable in our generation. (Longmans, pp. xxiv, 336. \$1.60).

W. D. M.

The distinctive thing about this as a volume of sermons by Wm. M. Macgregor is that the title of the book is more than a sermon-title of one discourse which gives name to the whole collection. Here are twenty-three sermons so arranged that all bear upon the title *Jesus Christ the Son of God*. Together they do not make a doctrinal disquisition upon the theme. They are not doctrinal sermons in the ordinary sense of that expression. They never lose the sermonic note, of spiritual impression rather than of labored thesis. They illustrate as well as any volume of sermons we know the difference between the mental impression of the sermon and of the essay or treatise. As you read them you can imagine what must be the continuous impression of hearing such preaching week after week. The atmosphere of strong thought and spiritual vision blended in a service of worship, conducted by a man of powerful preaching gifts and pastoral instinct; such a man brings an impression of Christ, which is more powerful than any book, however cogently argued. Seldom have we read a volume of sermons so full of Christ. This is "preaching Christ" in a splendid way. And the arrangement of these sermons in book form shows the genius of the master of an auditory. First he has two sermons he calls "Preludes" which strike the key notes of the spoken utterances. Then he groups six sermons from the Old Testament under the caption of "Forecasts." Then some seven sermons under the head of "Impressions," followed by nine suggesting the heading of "Reflections." "Forecasts" as to Christ and His Kingdom; "Impressions" about the Lord, gathered from sayings of men in the presence of Jesus—facts taken from the Gospels—; "Reflections" gathered from some of the deepest experiential utterances of the Epistles. Here is no ostensible effort to make an argument: but here is a splendid series of impressions made upon mind and heart, such as would gain the assent of the will that this is the Son of God. These sermons are profound in thought, but simple and clear. Their

message is strong, conservative, yet never merely apologetic. The style has the choicest elements of force and beauty; there is little effort at oratory in the usual sense of this word. As usual, in the best Scotch preaching, the content is strongly Biblical, and the insight into the deeper meaning is notable. He uses the topical method more than most preachers in Great Britain. We notice in the best modern preaching a return to the more formal divisions of component parts of the discourse, which have been discarded of late years in the recoil from earlier over-reticulation. This aid to clarity and force is conspicuous in this preacher. Few finer sermons have been issued of late years. (Imported by Scribner, pp. xii, 384. \$1.75).

The discussion regarding the significance of the N. T. term βαπτίζειν still retains its vitality. *Baptizing, Biblical and Classical*, by Clinton D. Day, defends the thesis that the Baptists are altogether wrong in claiming that βαπτίζειν meant "to immerse." It is claimed that this is just what it did not mean; that the Greek verb βάπτειν should have been used if the Baptist position were the correct one. The author's contention is that βαπτίζειν in the LXX. and N.T. lays no emphasis on the mode, but does emphasize the use of water in a symbolic way. The argument is well sustained and supported by an imposing array of quotations. (Jennings and Graham, pp. 239. \$1.00). E. E. N.

It is hardly possible in the space at our disposal to do more than call emphatic attention to *The Philosophical Basis of Religion*, by Professor John Watson of Queen's University, Kingston, Canada. His general philosophical position among the exponents of Idealism is fairly well known, as well as his power of clear exposition. This latest work in its analytical and constructive parts, as well as in those chapters devoted to sketching the historical development of theological thought, is a valuable contribution to idealistic philosophy and represents the author's effort to construct a philosophy of religion which shall hold to a monistic idealism free from the errors of both Mysticism and Pantheism, and shall make room for a full differentiation of man from the universe and the reality of ethical evil, while asserting the immanence of God and the unity of all in him. His criticism of the positions of Professor James, in the sixth Lecture and in the appended note on the pragmatic idea of truth, is an admirable example of fine analysis, courteous criticism, and severe condemnation. Professor Watson believes in the identity of theology and the philosophy of religion, he is convinced of the necessity of a complete revision of current theological ideas. In the words of the Preface "these studies may be taken to confirm the view, tacitly or expressly maintained in the whole course of lectures, that philosophy is a systematic formulation of the national principles underlying all experience, and the philosophy of religion is the formulation of the single unifying principle which differentiates itself in all experience and makes it a coherent whole." The method of authority in theology being worn out there remains only the appeal to rational thought. He will try thus by means of what he calls a Speculative or Con-

structive Idealism to show how God must be conceived as a self-differentiating principle relating himself rationally to the world of nature and the world of man, the starting point being the essential and ineradicable rationality of the universe. This he does by showing the superior reasonableness of his view by means of the analysis and criticism of other current views and by an exposition of the history of theological thought. Before anybody reaches into his wallet that he may fit "Hegel" or "pantheism" to the sling with which he will slay this scheme of thought let him read the book. (Macmillan, pp. xxvii, 485. \$3.00).

A. L. G.

Philosophical Problems in the Light of Vital Organization, by Edmund Montgomery, may fairly be called a study in Epistemology. It consists of two parts, the first historical and critical and the second constructive. The critical part is admirably done and is clever in its exposition of the difficulties involved in various theories of knowledge. It must be said however that there seems to be scant appreciation of such a philosophical point of view as that presented by some phases of modern Idealism, e.g., that presented by Professor Watson in his book elsewhere reviewed in these pages. The constructive part is rather tedious in its repetition of criticism and its reiteration of what he believes to be the key to the problem of knowledge and its application to various thought processes. His conception that the apprehension of reality is inevitably linked with the necessary processes of vital functioning, life being conceived in its fulness and richness, is a thesis that has in it much of suggestiveness. We only wish that this might have been elaborated with more compactness and simplicity and brought out into greater distinctness. This could have been accomplished by greatly reducing the constructive portion of his work. His argument loses power by its critical involutions. (Putnam, pp. 462. \$2.50).

A. L. G.

In October, 1906, Dr. William Osler, formerly of Johns Hopkins, now of Oxford University, delivered the Harveian Oration at the Royal College of Physicians, London, taking as his theme *The Growth of Truth* as illustrated in the Discovery of the Circulation of the Blood. It is a fascinating monograph, firm in its philosophic grasp, rich in its literary allusion, packed, without being lumbered, with scientific fact and allusion. It is written in illustration of the truth suggested by Plato that the growth of truth moves through the stages of "acquisition, latent possession, conscious possession" and that even conscious possession only realizes itself in practical application. The centuries of waiting between Galen and Harvey before the scientific fact came to conscious possession, and the long waiting before the fact, though made so clear, was accepted by the men of medical science, and the yet longer delay before the inertia of habit was overcome in the founding of a new medical practice,—these make an interesting comment on the theme of the lecture. The few sentences that sketch the significance of nineteenth century science are singularly illuminating. The parallels to the development of theological thinking are perilously numerous, and

the only safety is declining all. One will get from this pamphlet a truer feeling for the whole development of scientific thought from the time of the Greeks to the present than from reading many ponderous elaborations of that theme. (Oxford University press, pp. 44. Paper 40 cts.).

A. L. G.

Mr. John Huntley Skrine has written what he calls A Hermit's Epistle to Some who are Without, in which he discusses the problem as to *What is Faith*. He introduces it with a Salutation and closes it with a Valediction by means of which he purposes to environ the book with the atmosphere of a quiet country parish in England to which he ministers, and would suggest that the thought he presents is that which fits his life there and the life of the people about him. This same quality he preserves throughout the treatise by the introduction of parish scenes and parish types of character with whom he converses. He aims thus to give to his analysis and argument a simplicity of form and a practical intimacy of approach which shall keep it clear from scholasticism and pervade it with the breath of personal religion. Consonant with this end there is a dainty fastidiousness in the choice of a monosyllabic vocabulary, which in the Salutation and Valediction is developed into a sort of archaic quaintness of diction that is somewhat strained. One is frequently conscious of the effort to make the simple dewdrop flash like the diamond. One freely confesses that often the author succeeds in producing this effect, though too often one senses that the brilliancy comes from a well placed spot light rather than from the natural splendor of the morning sun. But the book is a thoughtful one and the product of a well trained mind, enriched by full reading and held firm to its purpose. The author's thesis is that Faith is Life, not intellectual assent, and is to be tested by life, not simply dissected by logic. Even "Reason is a mode of life, and rational conviction of a truth is an experience that we live by that truth . . . and that Authority also is a mode of life, and the sanction of her commands is, that he that doeth these things shall live by them." (p. 236).

One might call it a fresh and individual elaboration of a religious pragmatism, except that such a phrase smacks of the schools rather than of the teachings of the Master and the history of the Church,, whence are really derived the impulses to his way of thinking. His analysis of life as perfected only in the life that loses life, and his appeal to the witness of the imagination and of the religious consciousness in confirmation of his position is especially good. It may appear unjust to the originality of the writer's presentation to call it an argument for the trustworthiness and reality of the Christian faith from what it has wrought in the life of the individual and in the church and yet it is in substance a very fresh presentation of this frequently and persuasively employed apologetic. As such it is well suited to the trend of current thinking. (Longmans, pp. xvi, 337. \$1.60).

A. L. G.

Christian Agnosticism is a posthumous work by the late Professor E. H. Johnson of Crozer Theological Seminary. At the time of his death,

March 10, 1906, Dr. Johnson left this work completely ready for the press with the exception of the last two chapters. Sketches and material for these were at hand and they only waited the author's final arrangement and elaboration. This material has been brought together and arranged by his colleague, Professor Henry C. Vedder, who has also supplied a biographical sketch of the author.

The book appeals to the reader instantly by a certain nervous vigor of thought and expression and by the clarity of its logic, the singular aptness of its condensed illustration and its broad sweep over the field of theological literature. It gives one the feeling that he is side by side with the fundamental intellectual determinants of a strong man's thinking, on subjects that touch his inmost life.

The Author's Preface tells us that "These pages are not written to persuade unbelievers, nor to gratify heretics—if any are still to be called by that ugly name—but for the sake of believers in Christianity who either feel impelled to search, test, and arrange Christian truth to some extent for themselves, or who ought to feel so. To the former this book may prove a comfort, to the latter a wholesome disturbance." This fact that it is written by a Christian believer to Christian believers must be held steadily in mind during its perusal. The author is of the opinion that through the ages of the elaboration of Christian theology men have been too prone to "stuff the broken windows of truth with worn out guesses,"—to try to know more than is knowable, to confuse fundamental facts with inferences from facts, which inferences have been predetermined by prejudices, or derived by tortuous logic. What is needed is a Christian Agnosticism that will clearly and frankly recognize "what is in no wise known, as well as what is fully known, which will discriminate unsparingly between what is thoroughly understood and what is so imperfectly understood that we cannot reason from it." . . . The Voice of agnosticism pure and simple is the voice of Thomas, 'Unless I see I will not believe'; the voice of Christian agnosticism is the voice of Paul, 'Now I know in part.' We know spiritual things with certainty, but we know them imperfectly." . . . On closer study of spiritual things we shall find this startling paradox, *what we know best we know least.*" (p. 19). He urges that never before has there been so much reason, arguing on the basis of the natural world and of man, for the conclusion to a Theism. The trouble with theology has been that it has busied itself too much with the insoluble problem of *how* God does things.

The author traverses in successive chapters the field of discussion respecting the final questions concerning Self, Things, God, The Redeemer, The Paraclete, The Future, and indicates that with respect to the final explanations of Philosophy, Science, and Theology, we must utter our *Ignoramus, ignorabimus* (to use DuBois Reymond's phrase); while at the same time our sense of the inevitableness of a theism and of a divine Christ grows more and more assured. And so he brings to consciousness the truth of his paradox that "what we know best we know least." The last chapter is on the *Modus Vivendi*. It is greatly to be regretted that the author could not have been spared to give to this

climactic chapter the due elaboration in substance and the perfection of finished form which it is evident he would have bestowed upon it. Here the fundamental assurance is a Theism confirmed to the Christian not so much through the examination of its logical construction as by the historical and experiential structure which it supports. "Just as we are convinced of the solidity of the foundations of a modern steel building from seeing the anomaly of cornice and wall of the upper stories hanging in the air with no lower wall to support them, the historical and the experiential are mutually verifiable. The historical reality looks ever toward the experiential, for the sake of which it exists; and the experiential reality never loses sight of the historical, on which it depends. . . Christian agnosticism, while it will not pretend to know what cannot be known, insists that we veritably know whatever is unequivocally taught by Christian Experience; because spiritual experience is the proper method of knowing those historical realities the whole significance of which is spiritual." The author would thus try to free the Christian believer from an unwarranted adherence to undemonstrable theological tenets, and would put him in a place of security with reference to the results of philosophic and scientific speculation on the one hand and of historical criticism on the other. There is not a dull line in the book and it is exceedingly stimulating to thought. (Am. Baptist Publ. Society, pp. xxxii, 301. 90 cts. postpaid). A. L. G.

Amid the literature which has been evoked regarding the Virgin Birth of our Lord, a place of first importance must be assigned to a book by Professor Alexander V. G. Allen, the well-known author of "Continuity of Christian Thought" and "Life of Phillips Brooks." He entitles his work *Freedom in the Church*, and gives to it the somewhat extended subtitle, "or, The Doctrine of Christ as the Lord hath Commanded, and as this Church hath Received the Same according to the Commandments of God." That subtitle has a remarkable sound of confidence, and hardly prepares one for the position which is actually assumed in the book. Professor Allen explains in the preface that there is "no denial in this treatise of the Virgin Birth. It is accepted as the miraculous or supernatural mode by which God became incarnate in Christ, as the resurrection and the empty tomb mark the exodus of Christ from the world" (p. vii). A perusal of the book shows that there are three main topics with which the author is concerned. The first is the place which the creed occupies in the life of the Church, and especially of the Protestant Episcopal Church. That place seems, as Dr. Allen describes it, to be somewhat indefinite. He shows that nowhere has the Church insisted upon an official or authoritative interpretation of the several articles, and that in the church catechism it is explicitly said that what is to be "chiefly learned" from the creed consists of the simple statements which follow: "First, I learn to believe in God the Father who hath made me and all the world. Secondly, in God the Son who hath redeemed me and all mankind. Thirdly, in God the Holy Ghost who sanctifieth me and all the people of God." This is the religious substance of the creed on which unity is desired

and demanded, the other articles occupying a place which individual judgment is allowed to determine. Further, Dr. Allen discusses some of the points involved in the history of the various articles of the Apostles' Creed. He evidently adopts the theory of its origin expounded and defended so eloquently by Dr. A. C. McGiffert in his book on the Apostles' Creed. According to this theory, the historical statements inserted in the creed were the result of controversies against Gnosticism, and are intended to insist upon the historical reality of the events concerned with Christ,—His birth, death and resurrection. The suggestion of this range of discussion is that these assertions had only a temporary importance, and that in other generations their significance may not appear to be so essential. In such times, therefore, liberty will naturally be demanded in the use of them. When Dr. Allen comes to discuss the incarnation itself in the interest of his main topic, the result seems to be that, while those who accept the doctrine of the Virgin Birth may well seek to connect it with their doctrine of the person of Christ, they must not insist that faith in the real incarnation of the Son of God is impossible on any other terms. Among others he quotes from Samuel Taylor Coleridge certain eloquent sentences of great pertinence at this point. Coleridge insisted that he held Jesus to be "a perfect man, and by personal union with the Logos, perfect God," but he insists with great fervor that he cannot see why "the having an earthly father should be more incompatible with his perfect divinity, than his having an earthly mother" (pp. 1-7, 8), which seems, after all, rather a superficial observation. The concluding chapter is entitled "Modern Sensitiveness about the Virgin Birth," and contains much writing which must be taken into careful account by those who would reckon with this topic today. On the whole, the line of argument seems to suggest once more that various conclusions on the problem in hand may be held by those who are sincere believers in the incarnation. For those who have to recite the creed in public and to include this clause, he makes two suggestions which, while they are not original, are adopted as indicating the relief of conscience which many desire. He says in the first place that "we may return to the original interpretation of the clause, 'born of the Virgin Mary,' impressing upon our minds as we recite it how it means that the Son of God was actually born into this world of a human mother," and the second suggestion is that the three great creeds,—Apostles', Nicene and Athanasian,—should be treated as hymns of the church, in the singing or reciting of which, as in all cases where the poetic element is confessedly employed, personal interpretations should be allowed free play. This brief statement may serve to show the interest and importance of the work. One's only feeling, on a survey of Dr. Allen's position, is that of mild wondering how it is possible to consider that if this event occurred it should have no relation of a fundamental kind to the results which are said to flow from it, and how one can still maintain his faith in it who is not able with some conviction to see and assert its intrinsic connection with that doctrine of the incarnation to which it is so closely related. (Macmillan, pp. xiv, 233. \$1.50).

No one of the theological topics is more deeply affected by the atmosphere of current thought than the Christian doctrine of Sin. It is, therefore, with some disappointment that one opens a book entitled *Sin*, and written by the Rev. H. V. S. Eck, M. A., to find that it has almost no reference to contemporary discussions on the origin and nature of sin. Its literature is confined almost wholly to patristic, mediæval and so-called Anglican writers. Its author takes no account even of such a work as that by Dr. Tennant of Cambridge, who belongs to his own communion and might well be cited as an Anglican writer. So far as Mr. Eck is concerned, such words as Higher Criticism and Evolution might never have been used. Alike in his treatment of the Biblical material and of the doctrinal theory of sin, he seems untouched by these and other great movements of thought. It would be unfair to say that the book has no value. It is written in a clear and warm style. It is written by a man deeply in earnest about the fundamental Christian experiences, and he is faithful and frank in dealing with the practical, experiential aspects of the subject. The work is divided into three parts dealing respectively with "Original Sin," "Actual Sin" and the "Way of Recovery." Under the head of Actual Sin some very good paragraphs are to be found. It is significant of this lack of method that no real definition of sin is attempted until nearly half through the book. The nature of it Mr. Eck discusses by the well known method of taking the New Testament words successively to express the various elements in sin. He has curiously enough two chapters dealing with what ought to be regarded as fundamentally one topic, namely the Sin unto Death and Eternal Sin. In the third part we find chapters dealing with Punishment, Forgiveness, Penitence, Confession, Absolution, the Conflict with Sin, the Final Triumph. These topics indicate the author's general ecclesiastical standpoint, and there is nothing new in them. But the five appendices contain three on the topics Confession and Absolution, which would indicate the enormous importance which he attaches to those forms of church work. As a whole the book contributes nothing to the real problems of the subject, and, viewed in its best light, as an earnest and positive manual for the practical church worker, it would be found of most service to those, even within his own communion, who hold positions which are by no means the prevalent positions of his brother ministers. (Longmans, pp. 241. \$1.40).

W. D. M.

Mr. Lyman P. Powell's book on *Christian Science, the Faith and the Founder*, is on the whole the best and most usable treatise we have on the subject. It is divided into about equal portions, the first historical, sketching Mrs. Eddy's life and character and the antecedents of Christian Science; the second analytical and critical. Mr. Powell has been at great pains to make his work accurate and he certainly means to be just. There are elements in both the founder and the faith that make it hard to suppress the fires of righteous indignation. An outline of his conclusions is fairly represented by his summary of the results to which we come by means of "hard reading and honest thinking" when "we see the structural weakness of its philosophy, its frequent misrepresenta-

tions of the teachings of our Lord, its denial of the limitations of suggestion in the interests of a grotesque theory, and its insidious attack upon the family at the very source even while it inculcates many family virtues" (p. 218). These clauses also mark the divisions of the critical treatment. On the whole we are in accord with the writer's presentation. His discussion of 'The Philosophy' is a little unfortunate in that he sets his face to the disproof of spiritual idealism in general and so places on Mrs. Eddy's side many who could be used most potently against her. The trouble with Mrs. Eddy as philosopher is not so much that she is a spiritual monist denying the reality of matter, as that she is an ignorant, illogical, incoherent, anarchic spiritual monist. The author's effort to array the doctrine of evolution against pantheism is singularly infelicitous from an historical point of view. We do not know just how long Mr. Powell has resided in Northampton, but presume it must have been only since 1903, he could hardly otherwise have fallen into the popular error of, apparently at least, confusing the Edwards Church with First Church in that town. (Putnam, pp. xviii, 261, \$1.25.) A. L. G.

The Inward Light by Mr. H. Fielding Hall is printed in the form of prose, but it is really a religious poem in thought and artistic structure. Large sections of it can be scanned with metrical accuracy and a considerable portion of the balance barely falls short of the metrical form. Its impulse is the potency and charm that touched the author's life from contact with the Burmese people. Its atmosphere is that of the lotus isle. It moves in the mystic's dreamland where fact and dogma, argument and assertion, thought and emotion blend, where an all-suffusing calm soothes life, and an all-pervading peace irradiates it. The desired effect is cleverly produced by the suggestion that it represents the spiritual experience of an Englishman, who, worn with aggressive toil, is injured by a fall from his horse and is cared for by Buddhist monks. Through a long convalescence and recuperation he is taught the reality of life and of religion. But the personality of this man is kept in the background, and only enough of incident is introduced to preserve that attitude of receptive quietness characteristic of one to whom the vital powers are slowly coming back, under balmy skies. The theme of the book is this,—that the essential reality of life for all the world is one. The East knew it before Buddha; but Buddha when rightly understood brought it to fuller clearness. The same is true of Jesus whose thought at root is at one with that of "The Light of Asia." Ecclesiasticism in its occidental and oriental forms has corrupted it. Modern science, without knowing it, has reasserted it. It is the great truth of one power working in the world, working through the individual, to realize its own perfections. To submit one's self to this, to coöperate with it, to find peace and joy in it,—this is religion, this is philosophy, this is life. The book is an effort to occidentalize, by making it universal, oriental pantheism. (Macmillan, pp. 228. \$1.75.) A. L. G.

The History and Exposition of the Twenty-Five Articles of Religion of the Methodist Episcopal Church by Henry Wheeler, D.D., is sure to be

a highly useful book. Dr. Wheeler's long experience in the Methodist ministry and his earlier publications on similar topics well fit him for the work. The need of such a treatise is evident from the fact that nothing of a similar nature is now in print. A preliminary statement gives the derivation of the Thirty-Nine Articles of the Anglican Church and the occasion which led Wesley to prepare from these the Twenty-Five Articles of Religion of the Methodist Episcopal Church. This is followed by a chapter in which the Thirty-Nine Articles and the Twenty-Five are printed in parallel columns and the reasons given why Wesley changed or omitted the original articles. The main body of the book is taken up with a careful consideration of each article. Its origin is first considered, then its aim and finally the exposition. Dr. Wheeler's style is remarkably clear and concise and his method of treatment is logical and illuminating. Wesley did not intend to present a complete system of theology in these Articles, yet the main points are covered, and Dr. Wheeler's exposition is such that the reader gets a good view of the whole field of systematic theology. The treatment is thoroughly conservative. Not only Methodists but ministers of other denominations would profit by a study of this work. The author has a curious preference for the older authorities. For example his most frequently quoted commentator is Adam Clarke. His favorite writer on the History of Doctrine is Hagenbach. The church historian most frequently referred to is Mosheim, whose history was written more than a hundred years ago. These are all good men, but there have been discoveries in these various fields since they wrote. A Methodist writer need not depend upon Mosheim when he has such men as Hurst and Sheldon in his own denomination. Dr. Wheeler's historical statements are generally accurate. Some slight infelicities were noted, for instance his sweeping condemnation of the Anabaptists. It is not strictly true that before the eleventh century no author mentions more than two sacraments (p. 279). Pseudo-Dionysius in the sixth century, and Theodorus Studita in the ninth, enumerate six sacraments. Logos, page 75, and filioque, page 114, are misspelled. (Eaton & Mains, pp. xiii, 392. \$2.00 net).

C. M. G.

It is always a matter of much interest to receive a new course of Yale Lectures on Preaching. This year the lecturer being a distinguished English preacher, Dr. P. T. Forsyth, and notable also as a theologian, his volume creates interest in both spheres. No vehicle could give a better opportunity for bringing current discussion out of the academic into the practical field than such a course affords. Hence if Dr. Forsyth speaks of the Bible, it is of the preacher's "Charter"; if of the "Church," it is of the preacher's chief weapon of witness and impact; if of "the Age" it is of old or new theology as affecting the preacher's method and message. If he wishes to give his views on religious reality, or the modern ethic, or the Atonement, or discuss theology, positive or liberal, he is constrained to present them all in their practical bearing upon the preacher and his preaching. An easy criticism upon this course of Homiletic lectures would be that while the captions of the lectures assume this constraint, yet the aim

of the lecturer is theological, and that Dr. Forsyth is far more intent upon giving his own prophetic note upon theology than upon preaching. But this would be to take a captious view of such a wide sweeping discussion: for the main burden of the lectures is that the pulpit needs a positive note, for the modern mind, and the lecturer must needs be theological in his content, just as Dr. Brown, the year before, was social in his emphasis. The positive note which the lecturer would urge is what he calls religious reality, which is only met by the Realism of the Cross. He makes a distinction between "positive" preaching and "liberal" preaching. This is more vital than any classification of "old" and "new." He argues that Christianity as positive involves a "Gospel" and "a grace." The authority of Christ as Redeemer is the final authority in this Gospel. The preacher is so to preach that, with the church, he may preach the Gospel to the world. The preacher's place in the church is "sacramental" rather than "sacerdotal." The real presence of Christ crucified is what makes preaching, and preaching is a sacramental act prolonging the great Act, mediating it and conveying it. There is a certain mystical element in Dr. Forsyth's phraseology in developing his theme which makes it difficult to follow him; but his main contention is that the great realities of human sin demand a conception of the Atonement which expresses the consummation of God's holy love; that "moral mordancy" is needed to realize the centrality of the Cross, which is not a mere influence nor a mere martyrdom, but a decisive and creative act of God; that an ethicized theology must emphasize holiness as well as love; that the element of judgment cannot be left out; and that Christianity as supremely moral appeals to a social age intent upon personal and civic righteousness. He holds that certain great elements in the Atonement which some are calling "old" are the real demands of the new age; and, while holding to the need of certain modern phrasing of older concepts, yet Redemption and Propitiation are deep rooted not only in the Scriptures but in the conscience and hopes of the human soul. The lecturer writes out of his own struggles of thought as a scholar, and his own experiences as a preacher, when he comes to this definition of *Positive Preaching and the Modern Mind*. With a Gospel centered in the Cross and in Christian experience, Dr. Forsyth is yet intent to show that he can still accept, and with calmer certitude, many changes and readjustments of modern biblical criticism and ethical perspective; can accept a "minimal creed" if we have a "maximal faith." A modernized theology can be free from external authority, even that of the church; the social idea can rescue personality from individualism; many elements of Biblical criticism can be granted without affecting the Gospel or the great testimony to sin and redemption; it has no fear of practical experience even when it conflicts with certain theories and philosophies of faith. He has no controversy with evolution even as a dogma, if it submit to the tests of all other dogmas. The passion for reality, whether in historic or literary criticism, is to be accepted in its modern accent, and is the very thing which the Gospel note is most ready to meet. He cannot identify true modernity with ultra liberalism. If then the reader is disposed to regard this book as ultra-conservative

or charge the author with reverting to views and terminology much decried in some quarters, he must yet realize that this is a new sort of conservatism, which accepts a great deal of the new, and for that very reason holds on to much that is old because morally fundamental and spiritually vital. However, the pages of this book which are seemingly apologetic, in order to be modern while yet conservative, impress us as not the strongest part of the volume. He is sometimes specious in his argument rather than convincing. If we understand the author, he appears at times to take back with one hand what he gives with the other. His apologetic role is not so impressive in these lectures as his more positive prophetic note, when he develops his main thesis. This is an intensely passionate book. The author feels and speaks deeply, at times almost bitterly. He has a caustic pen, and does not hesitate to excoriate. He is ironic more frequently than irenic. He will make some people "mad." He is not winsome. He loves to hit and hit hard. He is not always fair, though he tries to be. He does not always allow proportionate value to certain views which, if not the whole truth, are yet helpful to some souls. The style of the lecturer is brilliant. He has a marked power of epigram. Epigram generally clarifies his thought, but often confuses it. He sometimes sacrifices his balance to his pungency. In his heat he is tempted to say more than he really means. His sentences are sharp, pointed arrows, and they will stick in the memory.

The message of this book is mightily needed. There is nothing uncertain in its trumpet. It recalls this generation to the Cross; an ethical note in the Cross for a social and ethicizing age. We have plenty of books to fill in lacunae of this prophetic message; plenty to say soft things to the times—few enough to hold up the center of Christian faith. Whether the reader accept every part of the author's philosophy, or approve the spirit of every sentiment yet he cannot deny the need of such a bugle blast in the soft and callow trend of much modern thinking. (Armstrong, pp. 374. \$1.75).

A. R. M.

Do you know Brierly? Do you read him these days? If not, you are missing much that would make life stronger, thought more catholic; that would give you a keener sympathy with suffering, and yet a braver optimism for a world where God and his truth give measuring lines of patience and courage. I do not know, you need not ask, who the author is. He may be a minister; he may be a Fellow of some English college; he may give himself exclusively to letters, or be actively engaged in some business or professional career. We need only be sure that here is a man of evident culture, who reads theology old and new; who is in keenest sympathy with the burdens and aspirations of his day; who has a style as finished as Benson's, and is yet a far more robust thinker; and has much of Chesterton's insight, without his acerbity. He has the most everyday interest in the plainest social problems which confront us, and yet never loses that indescribable inner touch with spiritual reality which in one sphere makes the philosopher, and in another the mystic. As a theologian you cannot label him. He is abreast of the latest views,

and yet is not swept away by them. If he accepts fearlessly certain points of view, he does not forget all others. Much that he says on historical and social questions has the freedom and breadth of a "man of the world" in distinction from the specialist, in either field. Though a man of the highest literary and scholarly tastes, you feel that yet he is able to represent the point of view of the average man who does not know or care for its bearing upon his particular school of thought. He is suggestive rather than exhaustive in his discussion. Condensed paragraphs stimulate thought far beyond his own elaboration. These remarks apply to earlier volumes like "Studies of the Soul"; "Religion and Experience", as well as to this latest *Our City of God*. This title suggests Augustine's "De Civitate Dei." But he is concerned with the word "Our" to intimate the abiding elements of an earlier conception and yet to show how for *us* new and encouraging elements enter our ideals. World history as the continuous unfolding of a divine purpose; world politics, moralities and economics as being rooted finally in spiritual principles; of the state as subordinate to an invisible power that is higher than itself—does not all this remain to us not only august and venerable, but as essentially valid? Our "Civitas Dei" is humanity itself, but not humanity alone. For us, as for Augustine, it is, always man and God; humanity and the divine power. With us, as with him, the ultimate solutions are religious. For theology properly conceived is not a shut-up compartment of things, but an all embracing scheme, a true *scientia scientiarum*. In this spirit, he divides his essays into "Theological," "Social," and "Personal," covering a wide range of fundamental theses. He seems as much at home in one department as another. He carries the same charming literary atmosphere and serious moral purpose throughout. He has the power of refreshing an old topic by a fresh statement of his theme. He effects some results by a flanking movement, not so readily carried by a frontal attack. He combines in a way, quite unexcelled by modern writers, plain common sense with a certain mystical quality. The essays are short; thirty-four in a volume of about 300 pages. No enumeration of his topics will give a compend of his lines of thought; especially as his captions so freshly stated are incommunicable in their contents apart from the reading of the pages. Quicken jaded minds, in more conventional reading, by such a writer as Mr. Brierly. (Whittaker, pp. 309, \$1.40 net).

A. R. M.

Those familiar with Dr. Robertson Nicoll as a scholar and as an editor will be glad to have this volume of his sermons. After twelve years in the ministry, he was physically disabled for public speaking for a considerable time. But he has been able to give occasional sermons and addresses, some of which have been collected in the volume before us. Through the contents of these utterances runs the thought of the place and power of sacrifice, giving name to his work, *The Lamp of Sacrifice*. In common with many of the best sermons now preached in England and Scotland, Dr. Nicoll's discourses prove the possibility of richest and freshest suggestion from a true exegesis. The reckless fancy and inreading of false meaning by the old allegorizing of Scripture is

met by the legitimate handling of texts by scholars today, who combine the power of inspiration and the fidelity of scholarship. The old saying that "Truth is stranger than fiction" is proved often by the rich and unexpected resources of the Bible in the hands of a man who allows ingenuity and insight to suffuse his exegesis. This volume is a good illustration of this method. Most of the sermons here collected were preached on special occasions calling for discussion of subjects uppermost in the thought of our own day. Hence they will be read with unusual interest as coming from a man who has been brought by his work into all the larger currents of English church life. His fidelity to the great fundamental verities of the gospel is manifest throughout; and the strong and simple and Biblical quality of thought and style, even when discussing modern problems and conditions and complexities, is equally noteworthy. (Jennings & Graham, pp. 395. \$1.00 net.) A. R. M.

As this is the last, so it is the best book by far upon its subject. Beck of Tübingen has discussed exegetically the topic of New Testament teaching upon the Ministry in its ideals and purposes. Various English writers of late have taken up the subject in theoretical and practical discussion. But the German treatise above cited is ill arranged and vague in style; and the English books are hampered by the polity bias. But here is a book by a scholar of the English Church, Dr. Chadwick of Cambridge, who is entirely free from the trammels of polity in his treatment, and is as lucid in his style and arrangement of material as Beck is obscure. The main points of the book can be apprehended in a rapid survey, and yet his suggestions and references will repay months of study. The author is as scholarly in his exegesis, as he is modern in his appreciation of present church conditions. It seems strange that in a book upon *The Pastoral Teaching of St. Paul* the author should leave out of his discussion the Pastoral Epistles. This he does for the reasons: 1st, that these epistles demand a volume for themselves, and 2d, he wishes to study Paul himself at work as a Christian minister; his principles and his methods employed rather than his mere injunctions. To this end he discusses Paul as a workman in his personality, his instruments, his material and his object: the minister's conception of himself, of those to whom he ministers; his conception of humanity and the fourteen great words Paul uses to express it; an analysis and digest of Paul's charge to pastors at Miletus; his love of souls as expressed in the xiiith of Corinthians; his prayers; his conception of preaching; his views as to prophecy; and his conception of "Wisdom" as skill in the appropriation and application of his Gospel. These rubrics constitute the chapters of a book which contains the fullest, clearest, most up-to-date and most fundamental material to be found in any book available. Few books, evidently designed to arouse our enthusiasm for Paul, or to enhance his authority as a biblical writer, make a deeper impress argumentatively than this book, which confines itself not to *argument*, but to simple interpretation of ministerial ideals. In doing so, he incidentally gives an argument for Paul's supreme place as a revealer of the highest authority, but he also indicates how he is essentially contemporary with

the most pressing demands of our own day in its ministerial ideals and practices. The method, style, content and conclusions of the book place it easily in the front rank of such discussions. (Imported by Scribner, pp. xxiv, 49. \$2.50.)

A. R. M.

Sermons in Illustration, by Dr. Franklin Noble, is not a discussion of illustrations in preaching, as the title might possibly suggest; nor is it exclusively a collection of sermons based upon the imagery of texts. But it is a collection of full sermon outlines, in which the predominant purpose is to present "truth vividly by the use of pictorial expressions and narrative illustrations, rather than by topical arguments, or citation of evidences." The imagery or figurative suggestion of texts is carried out with admirable results in most of the sermons, but others do not lend themselves to this pictorial method, and are more conventional in treatment. Excellent as the sermon outlines are, they do not always conform to the challenge of the title of the book for exceptional vividness or freshness of presentation. But the majority of the sermons do measure up to the intention of the author, and suggest to the reader the fresh and concrete possibilities of discussion, which would relieve many a mere abstract discussion of a dry and scholastic atmosphere. (E. B. Treat & Co., pp. 248. \$1.50.)

A. R. M.

Jerry McAuley is a reprint of an old book first published in 1885. The book contains the original introduction by Dr. Irenaeus Prime, and another by the present editor, Dr. R. M. Offord. The main part of the volume consists of Jerry McAuley's Notes in Autobiography upon which other books have relied for their data. This was originally published under the title, "Transformed, or, The History of a River Thief." The further history of his life is continued by other hands, and reminiscences by Mrs. Whittemore, A. S. Hatch, and other coadjutors are appended. Sketches also of Samuel H. Hadley, John C. Knox and other reformed men, who have taken up and carried on the work begun in Water St. and the Cremorne Mission are also found in this volume. It is perhaps the most comprehensive story of this great work that has yet appeared. Especially valuable are the autobiographic sketches from McAuley's own experiences in the specific cases of conversion and reform told in his own language. New editions of this story should be made periodically to keep each new generation in touch with one of the most remarkable stories of divine grace in modern times. (Am. Tract Society, pp. 304. \$1.00.)

A. R. M.

If all the issues of "The Art of Life Series," edited by Edward Howard Griggs, prove to be of the same quality as the two already at hand, there will be added to our literature a very interesting body of essays. The purpose of the series, the editor tells us, "is to bring together chapters of vital thinking on the immediate problems men and women must face in the supreme art of living." The first is by the editor on *The Use of the Margin*. So much has been written and well written on the use of the minutes that are about the edge of regular work that it would hardly seem as if anything new could be said. Mr. Griggs

has not said anything exactly new; but he has said some exceedingly good things exceeding well and in a vigorous way that stimulates without appalling. Mr. Earl Barnes has contributed an essay on *Where Knowledge Fails*. In it he pitilessly analyzes many of the things men feel cocksure of and brings to clear expression many queries which many people in our age are semi-conscious of, in order to lay a strong emphasis on the validity of Faith, resting, to be sure, on cumulative experience, as a working principle in a rationally lived life. Not faith in a completed knowledge, but faith in a reality, finally of God and Immortality, which is held as real; but as yet, and always, undefined. A reality which waits for and is plastic to whatever of knowledge may be attained by man. It represents a way of approach to modern problems of thinking that will prove invigorating to many minds. (Huebsch, pp. 64 and 60. 50 cts. each.)

A. L. G.

Three volumes of biographical sermons have recently come from the press of the Methodist Book Concern, two of them on *Men of the Old Testament*, Cain to David and Solomon to Jonah, the other on *Men of the New Testament*, Matthew to Timothy. The authors of the sermons are all, we believe, British scholars, some of them men of international reputation. In this fact we have an indication of the value of the sermons, which are earnest, practical and evangelical, not speculative or critical. (Jennings and Graham. \$1.50 each.)

E. E. N.

Dr. Herbert B. Turner, the chaplain of Hampton Institute, whose excellent church hymnal, "Church Hymns and Tunes," was noted by us some months ago, has supplemented that book by another, called *Hymns and Tunes for Schools*, intended both for Sunday Schools and for other schools, so far as a strongly evangelical hymnal can be used. This collection has the same fine qualities as its predecessor—a sure and intelligent selection of really valuable materials, both in the hymns and in the tunes, a rational classification and arrangement, and a conspicuously successful typographical presentation. In all, there are about three hundred hymns included. Pains has been taken to present a sufficient number of those that are in universal use in the churches, so that the youth may be led to know a large selection of standard selections; but there is also a careful inclusion of others that are more especially juvenile. At the end are several hymns and songs for little children, and a few short responsive readings. (A. S. Barnes & Co., pp. 334. 50 cts.).

W. S. P.

The Union Prayer-Meeting Helper contains in vest-pocket size, primarily for the use of the layman, the Topics, with brief notes on them, which are from month to month elaborated in the "Homiletic Review." Rightly used it should be of no little service to the earnest spirit. (Funk & Wagnalls. pp. 128. 25 cts.)

The first and third volumes of the Gibb Memorial Series (Leyden: E. J. Brill, 1905-1907) have already been noticed on these pages. It is a matter of special gratification that the fourth and fifth volumes also

have appeared. The fourth is the translation into English by Dr. Margoliouth of Oxford of a portion of Jurji Zaydan's *History of Islamic Civilization*, covering the period of the Ummayyads and 'Abbasids. The past generation has witnessed a wonderful and steady progress in the archaeology and ancient history of Western Asia. The time is coming when the mediæval history of the same land will claim also its share of scholarly interest. Then we shall need carefully and diligently to sift all the native sources, Byzantine, Arabic, Syriac, Armenian, Iberian, etc. Any reliable effort to bring these within easy reach of the investigator cannot be valued too highly.

Volume V is a revision by Prof. M. J. Gosje (University of Leyden) of William Wright's edition of the Arabic text of the *Travels of Ibn Jubayz* (publ. in Leyden, 1852). The manuscript used in both cases is in the University Library in Leyden; the present edition gives the variants in foot-notes. It is printed in a rather small but legible and pleasing type. The author was a Spanish Moor of great learning. He lived in the second half of the twelfth century and was the secretary of the governor of Grenada, the prince Abu Said. To sever his relations with his somewhat capricious and wine-loving master, the pious Ibn Jubayz undertook a pilgrimage to Mecca and left in this book the description of his journey, a short portion of which concerning Sicily has been twice translated into French and published. It would be very desirable to see the whole of the travels put into a European dress by some able Arabic scholar.

M. H. A.

Happenings in the Seminary

CAREW LECTURES.

The Carew Lectures for the year were delivered by the United States Commissioner of Education, Mr. Elmer Ellsworth Brown, Ph.D. The personality of the man, the character of the theme, and the skill and richness of treatment made them of great interest to a wide audience. While in the city Dr. Brown also accepted an invitation of the State Board of Education to address teachers and others interested in educational themes in the hall of the General Assembly in the State House.

We give below abstracts of the first, second and fourth lectures, and print the third lecture in full among the contributed articles.

I

THE AGE AND THE AGES.

In speaking before the members of an educational institution which is chiefly concerned with religion, one would naturally turn to the broad common ground and the debatable frontiers of religion and education. In one way and another, the relations of these twain to each other have been discussed from the earliest Christian ages. Yet the question keeps reappearing in new forms. It is a new question for the twentieth century.

A good deal of the misunderstanding of one man by other men or of one party by an opposing party, in this matter as in others, is a misunderstanding with reference to the time element. In religion we are dealing with eternal interests, and it is not surprising that temporal considerations should get out of perspective in the discussion. Of course it will be understood that when I speak of eternity I do not mean simply a longer time, but rather a different aspect of existence—the permanent because the absolute of existence. Religion is related to public education in this age somewhat as prophecy has been related to the organized life of the church. The most of the prophecy that has arisen in the church has failed to find lodgment in its permanent body of doctrine and ritual. It has been in part a

quickeningspirit and exercise, in part a breeder of unprofitable dissension, in part a lasting and invaluable addition to the treasures of sacred wisdom. So religion as related to education in this age is quickening, disrupting, enriching. In an unusual degree, its message, in this age, is awaiting the slow process of testing, of examination, or rather, of an unparalleled re-examination. In part it is still so far removed from common agreement that it can not be accepted as part of a publicly adopted body of doctrine. And even those among us who are most confident of its ultimate triumph, recognize also those limitations in the social nature of our people, which render it unwise to force its teaching upon the people's schools.

The reason, then, for the secular character of common school education in this age, is that this is an age of sectarianism in the church. It is on this ground that many deeply religious men hold that the secular form of education is imperative for the public schools of this age.

The age of sectarianism is an age in which, beyond any previous age, men have been moved by a conviction of duty to inquire into the grounds of their faith, even when that duty carried them against apparent obligations with which their deepest sentiments and loyalties were engaged.

The making of world-unity in education is one of the works through which this age shall make its impress on the ages that shall follow. No less vitally, it may appear, this age of sectarian division in the history of the church may be an age necessary to a realization of all that is highest in the church's mission on earth, an age which may enjoy a peculiar and unprecedented glory in the history of the Kingdom of God among men.

II

THE RISE OF EDUCATIONAL INSTITUTIONS.

Each of the great capital institutions of human society may be regarded as having an educational aspect. This is true of the family, of the Church, of civil government, of industrial societies. The development of our modern systems of instruction has been marked by certain great changes of relationship among the institutions concerned. It has been commonly noted that public education in Europe during the Middle Age is carried on almost exclusively by the Church. As Geffcken has remarked: "Her schools were the sole avenues to knowledge." During the renaissance of learning in Europe, the universities passed through many vicissitudes as far as their system of administra-

tion was concerned. Their instruction and their clientage were of a certain universal sort which made their subjection to mere diocesan authorities appear incongruous. The upshot of endless controversies was that the universities came to be in some special manner under the direct patronage of the Pope. But they sustained also civil relations of great importance, which took them outside of the merely local jurisdiction of the municipal authorities. As in spiritual matters they stood in direct relations with the head of Christendom, so in temporal things their rights and privileges were derived directly from the sovereign — the king or the emperor as the case might be.

A deeper and more pervasive interest in education appeared with the greater Revival of Learning. From an ecclesiastical, as from many another, point of view, the most vital aspect of the Renaissance was the Protestant Reformation. In the main current of this movement we find, not mere revolt against existing institutions, but a mightily force directed toward the remolding of those institutions to make them meet new needs and new ideals. The resulting changes could not fail to affect most deeply all institutions for instruction.

It is charged by Catholic writers that the main educational outcome of the Protestant movement was the transfer of educational control from the Church to the state. There is a large measure of truth in this charge. Yet it is not to be supposed that modern school systems came at once into being upon the change of the states of Northern Europe from the Catholic to the Protestant faith. The new organization grew out of the old.

The earlier school systems having been part and parcel of the episcopal system in the Church, the new educational movements were conditioned by the changes which took place in the ecclesiastical establishment.

The example of the Roman Empire had shown that education was a possible field for state agency. The long history of ecclesiastical control down to the time of the Reformation greatly obscured this fact. Many sincerely believed that schools could be managed and maintained only by the Church. If men had not come to serious theological differences, the mediæval system would probably have continued to the present time. Institutions of education began little by little to be detached from exclusive ecclesiastical control. But they did not show at once a marked tendency to assume an independent position. Rather, they gravitated toward the state. The state, which had seen its spiritual unity lost with the growth of non-conformity, began

to comprehend the possibility of recovering that unity in a common system of education.

The schools of the people have pushed upwards into higher ranges of education. The higher institutions have drawn nearer to the schools of the people in sympathetic appreciation and helpfulness. Education in the modern age, and particularly within the past century, has been assuming a position of essential independence, in that it has framed one great coherent organ for educational service, part being joined to part in common recognition of one single and transcendent responsibility.

IV

THE NEWER RELATIONS OF EDUCATION AND RELIGION.

The strongest tie that binds our modern education into that unitary world-institution that we see today, is the tie of moral conviction. With the moral element as the uppermost fact in public education and in those modes of human activity which lie nearest to education, it becomes a reasonable inquiry whether it is not the uppermost fact in our whole civilization, and the uppermost fact even in the religious part of our civilization. If this be so the newer relations of education and religion appear not as a formal and institutional connection but as a moral connection—the relation arising from their common participation in a work for the advancement of the moral life.

The moral emphasis of our age is partial, as the attitude of other ages has always been less than universal. In this age as in all ages, it is necessary that some aspiring spirits shall keep up the immemorial endeavor to grasp the whole round of truth in philosophy, the whole round of the purpose of God in theology. They must endeavor steadily to keep the moral trend from degenerating into an emotional trend, unweighted with ideas. But in the main, the work cut out for this age is, we may guess, to carry the moral view of the world a little further than it has been carried before, to do a work in morals that will not have to be done again. And there is abundance of ideas to be worked out in their moral bearings, even on that plane of natural science which is the ground of unity in the thought of this age. In fact, the scientific bearings of morals, the relationship of ethical judgments to those verifiable laws of life which appeal so strongly to this age, these are subjects for the severest thought and investigation. And such examination of the grounds of the moral life, while it falls far short of the ultimate reaches of theology and philosophy, may stamp the moral striving of this age with

a peculiar thoughtfulness, and offer ample security against the danger of over-emotionalism.

In its sectarian divisions, the religion of the modern world has given free play to the effort to reach for every man that view of divine truth which shall be real to him. The great sectarian wave in the history of the Church has now lasted for something like four centuries. It may last for centuries more. But already its crest is past. It is a receding wave. The churches are emerging from their sectarianism through their new emphasis upon those same moral elements that science, art, and democracy are emphasizing. We can hardly doubt that the dominance of these moral elements at once in religion and in those other commanding human interests, is the main hope of spiritual unity in our modern peoples or in our modern world-civilization. From this it would appear that public education may best contribute to the health of religion in this age by a steady loyalty to its allies in democracy, art and science; and that religion may best consolidate its forces and gird up its power to serve this present age by making those allies of education its own allies.

But the fact is not to be forgotten nor ignored that through all division the Church has continued to be the bearer of the great organic conceptions of the higher life. Democracy reaches its greatest moral elevation in the doctrine of human brotherhood. More organic because more fundamental than this is the religious conception of the fatherhood of God. Science and art are concerned with the goodness and beauty of truth. Here again the most organic and fundamental conception is that which holds the ultimate truth to be personal and unitary, a truth which it knows as God.

During the week beginning February 29, Rev. G. Campbell Morgan was in Hartford at the invitation of the Seminary and of the ministers of the city. He gave public addresses in the evenings and on the afternoons of Monday, March 2, and Thursday, March 5, conferences were held with ministers of the towns readily accessible to Hartford. These conferences were somewhat of the nature of a "retreat" and proved to be of high spiritual value to all who were in attendance. On the afternoons of Tuesday and Wednesday conferences were held with the students alone which left a deep impression.

The Day of Prayer was observed by the Seminary as usual, with the morning chapel participated in by faculty and students, followed by prayer meetings by the students in groups. In the afternoon reports were made as to the religious life in various colleges from which the students came and an earnest and impressive address by Dr. A. Z. Conrad of the Park Street Church, Boston.

During the winter, in addition to the Carew Lectures, addresses have been given by Dr. Christie on the work of St. Paul's Institute in Tarsus and the character of the field in which it is situated; by Rev. Joel Ives of the Home Missionary Society of Connecticut, who spoke on Work among the Foreigners of New England; by Rev. Jesse F. Smith, '99, a missionary of the Baptist Board in Burmah, who described the work in that country with the aid of lantern slides; and by Dr. Edgar J. Banks, who gave an illustrated lecture describing the excavations at Bismya; and by Dr. McComb of the Emmanuel Church, Boston, describing the work that is being done there in psychic healing.

Less formal addresses have been given to the Student Association by Rev. Mr. Papazian of Turkey; by Mr. Douglas, home missionary of Ohio; by Mr. Twichell of Hartford; by Mr. H. H. Spooner, on Temperance; by Dr. Zwemer, Mr. Staub and Mr. Taylor of Africa in connection with Volunteer Movement; by Mr. S. O. Raymond of the Connecticut Bible Society, and by Mr. F. S. Brewer, '94, of Palmer, Mass. These informal addresses give the students an opportunity to touch in many directions the life of the churches and the experiences of pastors in a way that proves of great value.

For a good many years now it has been the custom of the students to celebrate Washington's Birthday by giving to their friends some sort of an entertainment. These have always been pleasant occasions and have from year to year manifested a remarkable diversity. This year the students issued a remarkably cleverly gotten up invitation and program to an "Olde Folkes Concerte" for Friday, February 21. The performance even more than fulfilled the anticipations aroused by the announcement. The costuming was excellent, the performers kept consistently in character, the "grinds" were good-natured. Among so many star performers praise has to be indiscriminate, though a word of special commendation is deserved by those who counterfeited feminine parts, and by the "Tymeist, Philemon Phyddle," on the way in which he had trained his pupils.

The "Concerte" was introduced with the following prologue by Howard Arnold Walter of the Senior Class.

PROLOGUE TO YE OLDE FOLKES CONCERTE

Ladies and gentlemen of the twentieth century:—

We give you greetinge, one and alle,
 Unto y^e ancient concerte halle.
 From carking care your minds release,
 From thoughts of books, or bonnets, cease;
 And let your fancy travel back
 Adown y^e long and lengthening track,
 Whereon y^e babes, at every stage,
 Are wiser than their grandams sage,
 Until you reach those days of olde
 When maids were prim and menne were bolde.

Aye, stern and bolde those Godly menne,
Yet were there mirthful spirits thenne —
Coquettes to flirt, gallants to fool;
And in y^e weekly synging school —
Center and soul of village life —
Simpers as well as songs were rife.
In those crude days, ere Heaven had planned
A Damrosch or a Sousa's band,
Musick had yette its charm divine
To soothe, inspirit, and refine.
And here, this night, your eye and ear
Y^e ancient school shall see and hear.

Behold y^e tymist, kind and grave,
And at his beck y^e faithful slave.
Note well y^e doughty cavalier,
Y^e farmer elde, whose leaf is sere.
Y^e sentimental youth observe,
Y^e doctor who doth bleed and carve.
Admire y^e parson dignified,
Y^e hardy woodsman at his side:
And watch with smiles, nor deem so badde
Y^e anticks of y^e little ladde.
Upon y^e maidens, fond and fair,
Full long we trust you will not stare;
But if you shied a furtive glance
'Twould be a venial circumstance;
And who that on their charms should gaze
Could well withholde his words of praise?
Thus boy and girl and man and maid
Upon y^e benche wille be arrayed:
And if you find them fair to view,
If their appearance pleaseth you,
'Twill seem a pleasure milde and meek
When you have heard them synge and speake.
And so, kinde friends, or kith and kin,
Y^e synging school wille now biginne.

Among the Alumni

At the beginning of the year JOHN O. BARROWS, '63, who is in his seventy-fifth year, withdrew from his active pastorate over the First Church in Stonington, Conn., which he has served faithfully for fifteen years. He will continue to preach from time to time, however, as opportunities occur.

In the *Western Christian Advocate* (Cincinnati) for January 22d and 29th are two clear and temperate papers by DWIGHT M. PRATT, '80, on the somewhat intricate problem of "The Bible in the Public Schools," which embody careful study and reflection.

ARTHUR F. SKEEL, '81, under whose ten years' ministry the First Church at Painesville, O., has grown to a membership of over five hundred, has recently been called to the pastorate of the church at Olivet, Mich.

After four years in the church at Rochester, Minn., CHARLES H. CURTIS, '86, has accepted a call to become assistant pastor of the People's Church in St. Paul.

HARRY C. ADAMS, '89, received at Christmas a special gift in recognition of the completion of ten years of service in the First Church at Danvers Center, Mass.

ROBERT J. BARTON, '89, until recently pastor at Greensboro, Vt., has accepted a call to Cambridge, in the same state.

At the installation in January of FRANK N. MERRIAM, '91, as pastor of the Belleville Church at Newburyport, Mass., following RICHARD WRIGHT, '90, the sermon was preached by Professor EDWARD E. NOURSE, '91, and the installing prayer was offered by Dr. JAMES L. BARTON, '85.

HAIG ADADOURIAN, '93, for the past four years at West Tisbury, Mass., has agreed to remove to the church at Orleans in the same state.

GEORGE E. JOHNSON, '95, who has been for many years Superintendent of Schools at Lowell, Mass., has gone to Pittsburgh, Pa., to take charge of an extensive enterprise, inaugurated by the women's clubs of the city, known as "The Playground Association"—a work in which his long experience in dealing with school children will be of value.

We venture to think that the issue of *The Congregationalist* for February 1 contained no article more interesting or rememberable than that by CHARLES A. BRAND, '98, entitled "The Mammoth," indicating, among other things, how clearly he began to prepare for his present edi-

torial responsibilities in our Publishing Society somewhat over twenty years ago.

At Christmas time the church at Baraboo, Wis., where LOUIS A. GODDARD, '01, is pastor, celebrated its sixtieth anniversary with appropriate services.

IRVING H. CHILDS, '03, who has been pastor at Benson, Vt., since his graduation, has accepted a call to Deerfield and West Deerfield, Mass.

ROGER A. DUNLAP, '03, in his work at Paterson, N. J., has had conspicuous success in organizing useful clubs of boys and girls, as well as in building up interest in the church on the part of the men of the parish.

ASHLEY D. LEAVITT, '03, of Willimantic, Conn., whose call to the South Church in Concord, N. H., was noted in our last issue, has accepted and is already at work in his new field.

DANIEL R. KENNEDY, '05, who has been settled at Needham, Mass., since his graduation, now becomes pastor at Suffield, Conn.

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Pastor of First Congregational Church, New Haven

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THE
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The apologies of THE RECORD are due to its subscribers for the late appearance of the midsummer number. It is not expected that it will this number adhere very strictly to its formal date of issue. But various circumstances have conspired to occasion at this time an unprecedented delay.

This issue is largely occupied with matter in some way connected with the Commencement of the Seminary. With the passing of the years the relations between the Seminary and the Hartford School of Religious Pedagogy, always cordial, as is befitting to affiliated institutions, has drawn more close. Seminary students in increasing numbers avail themselves of the courses the School offers in Psychology and Pedagogy, and these offerings have been so closely adjusted to the needs of Seminary students that they have proved increasingly profitable. We are therefore especially glad to print the address at the graduation of the School, delivered by Dr. Walter L. Hervey, Examiner for the Board of Education in New York City. Before the establishment of the School of Pedagogy in Hartford, Dr. Hervey was lecturer on Pedagogy in the Seminary. This article with its thorough technical knowledge, and its broad human sympathy, will be welcomed.

Hartford lies between Princeton and Williamstown on the map, and it was matter for congratulation that Dr. H. A. Gar-

field, on his way from his professorship in Princeton to his new post as President of Williams College, should stop at Hartford and give the address at the Seminary graduation. His discussion of the "Limits of Organization" brings out with great clearness how closely the problems that confront religious bodies are related to those general problems of government and society which are at the present time uppermost in the public mind.

The wide interest aroused by the "Simpson-McCombe" lectures given in the Seminary last spring makes us welcome the opportunity to set before our readers something at least of what was given to the strictly limited audience of physicians and ministers who attended the course. We are especially glad to publish Dr. Simpson's address. The attitude of Dr. McCombe is pretty well known through his public speech and writing. It is a pleasure to make evident by the words of one who is a recognized authority on nervous diseases throughout New England and beyond, how erroneous is the view, more or less widely held by the popular mind, that the medical profession is ignorant of or out of sympathy with the efforts now being made in various quarters to enlist mind in the healing of the body, as well as to utilize the care of the body for the healing of the mind. Dr. Simpson is a resident of Hartford, Visiting Physician to the Hartford Hospital, Member of the New York Neurological Society, and Consulting Physician in insanity to the Connecticut State Prison.

It was with great joy that the Seminary was able to welcome Professor Beardslee back to his work last spring after his prolonged and very painful illness. He expects to be able to assume with full vigor his entire quota of work next fall. The new chair of Biblical Homiletics to which he has been summoned, and the method and aim of his instruction in it, has aroused much interest among friends of the Seminary and not a little inquiry. It is to meet this most natural interest that Professor Beardslee has prepared his article on Bible Study for Preachers. In it he shows what the Department aims at and the method of study by which this end is secured. We believe that nobody can read it with care without being persuaded of the rare privilege the stu-

dents of Hartford have in their being trained by a careful scholar into a thorough going and painstaking method by which the richness of the divine word can be unfolded for the enlargement of the personal life and for the upbuilding of the characters of others. The fact that the method suggested is not an "easy" method, but one that involves hard work and a firm gripped purpose on the part of the student, will commend it immediately to the thoughtful mind. Weeds and pebbles, but not wheat and diamonds, are easily got.

To one who has been in a position to watch its effects, it has been extremely interesting to notice how variously has been received the suggested plan of apportionment presented to the Congregational churches by the advisory committee of its benevolent societies. This effect is not something that seems to have a geographical boundary. It is rather a matter revealing the individuality of the church. Of course it is entirely impossible even for the committee of a local conference to be assured that its suggestions to churches take account of all conditions in the apportionment of the sums to the different churches. They act in the true Congregational and brotherly way in suggesting what, in the light of the facts at hand, it seems to them might be the share which individual church might take in the coöperant labor of all the churches of our fellowship. It must be borne in mind that there are some churches, as there are some individuals, who feel that the failure to make a specific request relieves them of all responsibility for the general burden. There are other churches, just as there are other individuals, which appear to feel that a suggestion of a specific amount smacks of highway robbery and means stand and deliver. If the churches would only bear it distinctly in mind that the "plan of apportionment" is formulated at the request of the National Council and under the urgency of the Congregational churches, that it is of the nature of a suggestion, not of a demand, and that if it were formulated as a demand there are no ecclesiastical courts, and never will be in Congregationalism, to enforce its collection, some uncomfortable misunderstandings might be avoided. The number of those churches who wish to shirk a proportionate share of the common

benevolent endeavor of the Congregational churches of the country is small, as is also the number of those who resent a suggestion, no matter how well meant, if it does not square with what the particular church believes to be its due proportion of the common undertaking. The number of churches is very large who rejoice that a way is open before them of understanding approximately what is their rightful individual share of financial contribution for carrying on the successful and well managed benevolent enterprises of the Congregational fellowship.

Mr. McKinley in his article on the changes suggested in the administration of the Congregational polity by the Committee of the National Council has succeeded in presenting with great candor and fairness the different points of view held by different people in regard to Congregationalism, and its interpretation by the Council. We say its interpretation by the National Council because the enthusiasm and intensity of conviction with which the report was adopted gives to it a more national character than is often the case with a vote passed by that body. There are two distinct questions at issue, the first being as to what is the nature of Congregationalism itself, and the second being as to what method Congregationalism, whatever its nature, may adopt for the administration of its ecclesiastical affairs. In his most excellent book on "Democracy in the Church," Mr. Heermance has differentiated Congregationalism from other forms of church order with a fine precision which is illuminative to this whole discussion. Every Congregationalist, eastern and western, glories in the fact that with us there is no ecclesiastical authority under Christ. That there is no ecclesiastical creed-making power to lay its pronouncements with authority on the churches, and that there are no ecclesiastical courts to try churches and to give decisions and affix penalties in matters ecclesiastical. Herein Congregationalism glories in the freedom of the churches. In contrast with more closely organized denominations it is thus, all Congregationalists believe, two-thirds right. On the other hand, the more rigidly articulated ecclesiastical systems have showed themselves one-third right and Congregationalism has showed itself one-third wrong in the way in which the common affairs of

the whole denomination have been administered. Congregationalism possesses two feet, independence and fellowship. When it fails to secure adequate expression for this fellowship by lack of any efficient means for expressing this fellowship in coöperant life it presents a figure something like that of the pictured stork in the marsh, with one foot hidden in its plumage. It is the purpose of the Cleveland resolutions to help it put down the other foot and move forward. It is this system of representative Congregationalism, applied to the administration of the common interests of the churches which, as Mr. McKinley well says, is the central point in the committee's report. In presenting the views of those who will oppose the report of the committee, Mr. McKinley does well not to make any effort to clear up the difference between the two questions as to what Congregationalism is and what should be the method of administration of the fellowship of the churches. For it is just this confusion that lends much of its cogency to the opposition. It is perhaps time that some of us review our history of Congregationalism in order to make sure just what is its genius. It is worth while for us to remember that Congregationalism and stark independency are not the same thing and that the history of the denomination shows that Congregationalism has declined to recognize them as such. The Congregational doctrine of the church and the Congregational doctrine of the Congregational church are not the same thing. Any body of Christian believers has the right, according to Congregationalism, to organize itself into a church, to choose and ordain one of its members to a valid Christian ministry and to lawfully administer the sacraments. But the history of Congregationalism makes it very clear that every church so organized has not the right to call itself a Congregational church, nor has its minister a right to claim standing as a Congregational minister. In order to make a church a Congregational church, and its minister a Congregational minister, that church and its pastor must by some act of fellowship be accepted into the company of others like minded, and Congregational churches have always retained the right of withdrawing fellowship from a church; not thereby denying that it is a regularly organized church of Christ, but only asserting that it is not of the Congregational way.

Fellowship of any sort carries with it not only mutual benefits but mutual responsibilities. In the early days, when our churches were few, it was possible to express this fellowship and administer these mutual responsibilities by very simple methods, but a wider and more complex life requires an administration of the mutual responsibilities in a less informal manner. However true it may be that in the New England town meetings are the germs of our civil government, it is equally true that the affairs of the national government could not be administered by such informal methods. It is worth while, then, to recall that the fathers of Congregationalism did not support the identity of their order with bald self-sufficiency, and to remember that the evolution of the history of the whole denomination has perforce led to a wider recognition of mutual responsibilities, a larger desire of mutual and coöperant helpfulness, and that this history reveals multitudinous more or less ineffectual efforts to attain to these ends through various pieces of administrative machinery like the unrelated benevolent societies, the Ministerial Associations as a place for common ministerial standing, and the various local organizations for mutual helpfulness. Mr. McKinley makes it clear that we are before the question as to whether the recommendations of the Council point us to a wise next step.

One of the amusing things in this discussion as it has variously appeared has been the enormous significance that has been attached to the precise name that shall be applied to the state and local organizations. This does occupy a place of prominence in the resolutions presented but it seems to have occurred to few that the diversity of present nomenclature made distinctness of utterance on the whole subject almost impossible, and that it was necessary to affix definite labels in order that the balance of the report might be clearly understood. It may in the end prove that historic continuity of name in any locality is worth more than coherent unanimity. In any case the diversity of appellation would not be so great as to put an insurmountable tax upon minds trained in the historic method of spelling the English language. The committee, however, sought clarity, and in the interests of it labelled the things they were talking about.

PEDAGOGY AND PERSONALITY*

By common consent education has come to be the chief concern of progressive nations. The principle, enunciated by Alexander von Humboldt, that "Whatever is to appear in the nation's life, must first appear in the nation's schools," was followed by Germany in rehabilitating herself after the Napoleonic wars, by France after the Franco-Prussian wars, and by England after she had become conscious that she was buying too many things "made in Germany." It is being followed by Canada in trying to wrest from the United States dairymen the London market for cheese and butter, by the little state of Württemberg to save herself from economic extinction, and finally by the United States, in assimilating the hordes of barbarians that have descended upon her cities; in replacing antiquated and wasteful methods of agriculture by more modern and effective ways; in providing against such a condition as now exists in the city of New York, whereby of five thousand families now under the care of the Association for the Improvement of the Condition of the Poor, ninety per cent. are dependent and out of employment, not because of crime, heredity or other such condition, but "because of ignorance and unskill"; in raising and adjusting the level of morality and ethics to the standard required by modern life; and finally, in nourishing and quickening the life of the spirit, as against the manifold influences that tend to sap its vitality. All this is to be accomplished by education,—can, indeed, be accomplished by education alone.

In this entire field, so rich in possibilities, and, as yet, so barren of accomplishment, there is no phase more vital, none in which there is more constructive work to be done, than that to which you, the students and graduates of this institution, have devoted yourselves.

* An address delivered at the Graduating Exercises of the Hartford School of Religious Pedagogy May 25, 1908.

As I am to speak to you on the equipment of a specialist in Religious Pedagogy it may be well first to glance at the work to be done and the conditions under which it must be done.

As compared with workers in the public schools, you may expect to have less support from the community at large, less sympathy (in some cases) from your superior officers (for some pastors are suspicious of the specialist in religious pedagogy); far less convenience in material equipment, less adequate textbooks and other furniture, less satisfactory curricula, less time in which to achieve results, less skill in the teachers: teachers who in their devotion and unskill remind one of Carlyle's characterization of the British soldiery: "without knowledge of war and without fear of death."

In common with workers in the public schools, you will suffer from what has been aptly called "the abdication of the American home," a condition marked by lack of home training, lack of parental companionship, and by abandonment, in greater or less degree, of the family hearth, the family altar, and of the family pew.

As to what to teach, and how to conceive and interpret that which is taught, you will find a condition of some uncertainty, which is even more acute than exists or has ever existed in the public schools.

The question whether the main stress is to be laid on the development of the religious nature of the child, or on teaching the Bible, or on fitting for membership in the church, is still unsettled. But that question is less difficult, and certainly less delicate, than those questions arising out of the changed and changing (but in some cases changeless) attitude of people toward the Bible, people of all three stages (changed, changing and changeless) being found not unfrequently in the same church and in the same school.

The first class is typified by one, for a generation recognized as the leader in American higher education, who attributes part of our moral backwardness and crudity to a too indiscriminating use of the Bible as an ethical guide.

The second class are in the condition of Oliver Wendell

Holmes, who said he believed "more than some and less than others."

In the third class belong those who say, "I believe what the church believes;" or, as one said who had been worsted in an argument as to the meaning of a certain text, "Well, whatever it means, I believe that."

The situation is undeniably, perhaps unprecedentedly difficult and delicate. It is a situation calculated to repel the weak and the unfit, and to attract the strong and the fit. A specialist, who is also a man, who has the instincts of a pioneer, and who is at home on the firing line, is a welcome addition to the force.

Four practical problems deserve mention:

1. The problem of moral training, in the family, in the public schools, in the church, is still unsolved and it is not receiving sufficient attention. The desiderata named by President G. Stanley Hall in a recent address before the Religious Education Association have not yet been secured. The special committee authorized by the National Council of Education has not yet produced results.

2. The other agencies of religious education have not yet risen to that level of effective organization for which the Young Men's Christian Association was justly assigned a preëminent place by the late Charles Cuthbert Hall, when president of the Religious Education Association; partly perhaps for the reason that the Young Men's Christian Association is advancing in efficiency by leaps and bounds. Let me urge every Christian worker to keep in the closest touch with the best type of work in this field.

3. In the making of curricula and of lessons, the time has passed when such vital matters were in the hands — as they once were — of those whose ignorance of the nature of the child was perhaps greater than their ignorance of the meaning of the Bible, and whose ignorance of both was exceeded by their lack of skill in adjusting the one to the other. Now these very authorities are calling in specialists trained in applying the principles of education to the problems of the church.

4. Finally, as a typical and suggestive way of dealing with the questions constantly arising out of the changed and

changing views of the Bible, let me cite an instance of how a wise teacher met the case constructively. The lesson was on the healing of the man sick of the palsy, and the call of Matthew. The question of the teacher was, "Which was the greater miracle, to heal the sick man or to make over the publican into a disciple?" Somewhat to the teacher's surprise the pupils agreed on the right view — the view which exalted spiritual values and was the richer in practical suggestiveness.

Such being your task, what of your equipment? What should the equipment of a leader in religious education include? I answer, in the words of my subject, two things: A knowledge of the principles and practice of education, *i. e.*, pedagogy, and the possession of the qualities that make a man, *i. e.*, personality. That this equipment must also include knowledge of life, and a technical and expert mastery of the Bible, of doctrine and of other elements in the curriculum of religious education, goes without saying. I limit my present theme, however, to these two,—reduced to their lowest terms. For pedagogy doubtless wears sometimes a forbidding aspect; it is clothed in technical phrases. Pedagogy itself as a word is not much to boast of, and when pedagogy becomes "pedagogical" it becomes intolerable. "If he meant that, why on earth didn't the poor man say so," asks the aspiring yet despairing member of your class in methods of teaching, after some forbidding expression has been reduced to its lowest terms.

What then can pedagogy in its lowest terms do for the specialist in religious education?

It can give him a conception of the essential process in education,—of that process which is continually present in every educative exercise, formal and informal,—the conception, namely, of the educational process as essentially a process of adjustment between two apparently warring factors. On the one hand, the self-active, spontaneous, impulsive, egoistic bundle of instincts and of gradually unfolding tendencies and powers — the "new kind of man," which is presented in every child. On the other hand, that mass of traditions, customs, rules, laws, duties, responsibilities, ideals, which are able to evoke, if rightly managed, enthusiasm, effort, a flowering of faculty and an expansion

of soul; which are able also, if ill-adjusted, to overwhelm, imprison, arrest, stifle and pervert. In a word, there is the developing individual, with his demand (more or less insistent) that he be permitted to live his life, find his work, develop himself, so that he may become what he has it in him to be; and there is, confronting and enveloping the individual, the social environment, which may be to him life unto life, or death unto death.

Whether it shall be the one or the other depends upon parents and teachers: upon their perception of the points of the situation, their discernment of the tremendous issues involved; upon their knowledge of the nature of the child, how it unfolds, and what it at each stage calls for; upon their skill in making the necessary adjustments.

Older systems have held that each new member of the human race should be at all hazards, willy nilly, by force, if need be, possessed of what the older members of the human race conceived to be his heritage; and in so doing they oftentimes took away from him that one thing he had that was of supreme worth to him and to them — his sole contribution to society — viz., *himself*.

Newer systems have held, and are holding (or acting as if they held), that the central point, both of departure and of attack, is the nature of the child; that the course of his education shall be plotted solely according to the potentialities and requirements of that nature, to the end that he, both in body and in soul, may have all the beauty and all the perfection of which he is inherently capable. As the older conception landed us in arrested development through excessive prescription, so the newer, misapplied, has sometimes resulted in arrested development through excessive license.

Sound pedagogy today is striving toward a composition of these forces; recognizing that, just as society requires for its welfare to be composed of individuals who are *free*, so the individual requires for his complete and perfect development to be *controlled* — to be brought at every stage into wholesome relations with the will of society. How to attain freedom through control; how to control, prescribe, command, in such a way as to promote freedom, is the permanent problem of teaching, both in secular and in Sunday schools. It is a particularly pressing problem of this

day — not only in America, where irreverence, irresponsibility, irregularity are too rife, but also in Germany, where Professor Friedrich Paulsen has just published a plea for a return to the “*educatio strenua*,” laying down as the great imperatives of education these three: “Learn to obey, learn to apply yourself, learn to repress and to overcome desires.”

How to lead the youth to obey, not an external will, but himself, so that the centre of his moral gravity shall fall within its base; how to lead him to apply himself, not in drudgery, or in bitterness, or under compulsion, or at work of which he may reasonably say, “it was not made for me;” but to apply himself rather, at first with *the effort of faith* — faith that this now coldly repellant task will soon, reasonably soon, warm up to me as I warm up to it, and prove itself to be really *my work*; later, with the *effort of interest* springing from the joyous discovery by the youth that “this task has meaning for my life,” that in truth “it is my life”; how finally to lead him to repress desires and learn self-control, not negatively, by fighting the evil, but rather constructively, by overcoming evil with good, so that after the victory one’s character is not merely richer by one less evil desire, but also richer by one more good one — how to do these three things, and do them wisely and constructively, constitutes the central problem of education, whether education be conceived of as character building, or as the development of personality, or as the preparation for living the abundant life.

The problem is to be solved neither by an impulsive recoil from either extreme to the other, nor by a return to the “good old ways.” The children of today can no more be educated in the good old way than they can work in old ways. The problem is not to be solved by a return, but by an advance. It is to be solved by knowing the child of today as he is, by adjusting his tasks to him and him to his tasks. It is to be solved — it is being solved — by effecting such a balancing and such a co-working and interaction of the individual instincts, aptitudes, interests and volitions, on the one side, and the spiritual environments on the other, as shall continually keep the individual joyously working at the top of his bent, under the grateful stimulus of social forces that move him because they work from within, and that

because they are social and because they thus move him, both develop him as an individual person, and qualify him for service as a true member of society.

When I wish to shock my friends I gravely assure them that I am bringing up my boy never to do anything he does not want to do; and that I believe all children can and should be brought up under the same régime. When they protest in unbelief and even in horror, I tell them the story of a little daughter of a friend, who, in reply to her father's "Do not let me hear you say that again," said, looking him squarely in the eye, "I'm thinking it;" and I refer them to the passage in Herbart's *Science of Education*, in which the child whose character you think you are building on foundations of *your* laying, is pictured as building, out of sight from you, the structure of his true character on foundations of his own laying.

How, pray, are you to reach such a little lady as the daughter of my friend unless you reach her from within — not by leveling the fortress (for then it is a fortress no longer) but by making terms with the occupant — your terms of course, reasonable terms surely, but *terms*.

Is it asking too much that the child should never do anything from compulsion but that he should do everything from impulsion? that he should never work as a slave, but always as a free man? that at the heart of every effort he puts forth shall be the fire of interest? that, in short, he work from love and not from fear?

Perhaps my statements are too sweeping; perhaps my "never" should be softened into a "hardly ever." And perhaps, too, it may be necessary to explain that anyone who undertakes to bring up a child to do what he wants to do, should take particular pains to bring him up to want to do what he has to do; and failing in this, should, of course, see that he does what has to be done, anyway.

But after all, do not children despise a soft teacher, and admire a strict one? Do they not spurn tasks beneath their powers? Is it not possible to take — to lead children to take — interest and pride in the mere act of overcoming where the task is difficult, distasteful? Is it not possible to account for most of the apparent

need of compulsion by the unwisdom, the unreasonableness, or the precipitancy of our demands? And has not everyone here present seen cases of children who, under wise guidance, did what they did from inner prompting and interest and self-activity? Is not the resulting personality infinitely richer and more precious — in sincerity, spontaneity and serviceableness — than any other type conceivable?

That which brings freedom of will into disrepute, is that license of impulse which arises (1) because parents and teachers do not know the child nature sufficiently to distinguish between a passing impulse and a definite choice; (2) because they do not sufficiently regard the claims of society upon the child, and the assistance society is ready to render to the child; and (3) because they do not understand how to manipulate the delicate and complex machinery whereby is effected the mutual adjustment of the child and society.

An illustration of the first point is found in the fact that parents and teachers do not understand the *earning instinct*, the ripening of which on schedule time leads so many boys and girls to leave school prematurely.

An illustration of the second point is offered by the fact that in the traditional curriculum persist so many elements and processes that are certainly no longer, if they ever were, required by society or in harmony with the *Zeitgeist*, to the exclusion of other elements and processes that are so required and are so in harmony.

As a positive suggestion of how all these points may be satisfied, I offer a concrete instance of how one boy was brought into relation with the church.

This boy was allowed to have his own way to the extent of not being required to form the habit of going to church, primarily for the purpose of forming a habit that later might prove valuable. The boy went to church, but was permitted to take days off when going to church seemed really to go against the grain. For two years he was even placed in a Sunday school whose sessions conflicted with the hour of church. Then, when the boy reached the age of fourteen, the Sunday school was replaced by church, and regular, though not unbroken attendance was expected. By this

time the boy was able to understand much of the service and the sermon and was markedly attentive,—more attentive, perhaps, than if he had not been denied church privileges for a season.

Meanwhile the boy had made friends of his own age, and what these friends did and thought was coming to be as strong a moving force as what his parents and his teachers did and thought.

In due time the institutional machinery of the church began to move in his direction. A course of lectures for boys who were thinking about their relations with the church was announced. The parents suggested that that might be a good thing for our boy. The boy thought it over. He probably ascertained whether any of his friends were also thinking it over. He decided to enter the class, but without committing himself. When all but one of the lectures had been given his mother ventured the question, have you decided? To which he replied, "I am going to hear them all first." Once he struck a snag and said, "I have something I must ask father about;" but before he could do that, the difficulty was wisely explained away by one of the official spiritual pastors and masters. Finally the boy volunteered the information, "I have decided."

Thus does society furnish the individual both with duties and with motives with which to perform them. Motives are rarely, if ever, simple—the mere response of one individual will to another. They are complex. A deed springs out of the soil of the mind under a system of forces surely not less complex than that system under which a seed springs forth from the earth. How to master and control those subtle forces, so far as may be, is what pedagogy undertakes to teach.

From this conception, as a focal point, radiate all the lines of modern pedagogy. Instinct, self-activity, interest, apperception, attention, habit, suggestion, the genetic study of the child and youth, physically, mentally, socially; the study of method in teaching; the choice and organization of material into subjects, and subjects into a course of study; the organization and conduct of classes and schools; the relation between school instruction and institutional activities, and the relation, of which

we are likely to hear more from now on, between education and the socialistic ideal,—all these are to be referred back to this primal conception, from which they derive their significance and by which, as by a standard, their efficiency must be measured.

In turning to the second part of my subject, I am reminded of the remark of a young lad, a minister's son, who when asked, "What are you going to be, Rob,—a preacher?" "No," said he, "I am going to be a *man*." A recent writer has stated that a teacher should have in his composition one part pedagogy, two parts knowledge of his subject, and two parts personality. This estimate of the percentage of personality would seem low were it not that both pedagogy and special knowledge alike contribute (or may contribute) to the enrichment of personality. Strictly speaking, a person should be five parts personality out of a possible five. In other words, adopting Emerson's fine, pregnant phrase, the true teacher is The Man Teaching. The Man Teaching is to be distinguished from the *Man* (sometimes met with), who cannot for the life of him teach, as well as from that sapless specimen of the animal kingdom, who goes under the name of teacher, but who is not, strictly speaking, a *man*.

Personality defies analysis. But there are certainly three elements at the heart of the man teaching. The first is love; the second, love; the third—love. The man teaching must be a lover.

The first kind of love is the love of children and of young people, a sincere interest, a hearty liking for people, and for simple human activities. Without this how can a teacher make the unselfish sacrifice-involved in entering into the lives of his pupils, suffering under their limitations, and effecting that at-onement which is the soul of the teaching process? ("You must be yourself and be he," once said Dr. Parkhurst, illustrating the Atonement by the act of teaching.)

I have seen a seatful of choir boys craning their necks to see a speaker whose theme was "Nevertheless." He was a lover. He loved the great American game, and he knew a lame boy, so lame that he used two crutches, but who *nevertheless* played a good game, and was particularly skillful at the pick up. The

choir boys liked that. They liked the personality of the man who said it.

Secondly, love,—love of the subject to be taught—a real, unfeigned interest in the truths and personalities to be studied, which love naturally leads to a rich and vital fund of knowledge regarding those truths and those characters. Such wealth of knowledge is readily transmuted into teaching power. It corresponds to tank pressure in a water pipe. The lack of it is apt to betray itself in teaching. When one gets too near the edge of his knowledge, to use the figure of Professor George Herbert Palmer, he is apt to feel afraid of falling off, and to proceed gingerly. “What I say in my lectures has come easy, it is what I *don't* say that has cost me the hardest labor.” No one, I think, can teach at his best unless he has prepared much more than he can possibly use in the lesson. The Man Teaching should be a man of organic wealth—one component of which is wealth of knowledge.

Again, personality means the love of the act and process of teaching itself,—the maieutic love of Socrates, the enthusiasm of the born teacher for seeing minds grow and souls expand under his care; the love of those who are satisfied to work for human results, with or without pay,—whose service indeed cannot be paid in anything but such results. It is they who are the true lovers of the art of teaching, who are teachers by the grace of God.

And now, having filled the pedagogical pail, partly, it may be, with froth, partly I trust with sincere milk, I am fain to say that I do not very much care whether it be kicked over or not. In fact I am minded to kick it over myself. For if I were understood to mean that no one can teach satisfactorily without having a systematic command of pedagogy, and having three kinds of personality, I should feel as if I had done incalculable harm. There are teachers of worth and value whose pedagogy, if they have any, is of the subliminal sort, and is, therefore, not pedagogy, but instinct; and who instead of having three elements in personality perhaps have but one of those I have named.

Take, then, this analysis of mine as one should perhaps take every scheme for human betterment: to be applied to yourselves

as rigidly as may be ; to be applied to others with such allowances as common sense and Christian charity may dictate. If in yourselves, and in the teachers whom it will be your privilege to guide and inspire, you find no pedagogy at all, and but a single one of the personal elements I have named, build on that ; that will suffice — to begin with. For just as, in the words of Emerson, he who loves flowers will find out all about soils, so a personality endowed with one enthusiasm — be it for human life, or for truth, or for teaching — will find out a good deal about pedagogy.

WALTER L. HERVEY.

New York City.

PSYCHO-THERAPY.

[During the spring of 1908, a course of ten lectures on Psycho-Therapy was given in Hartford Seminary. Attendance was restricted to ministers and physicians, and the audiences were consistently large. Five of these were given by the author of this article, well-known in New England for his skill in nervous diseases. The second five were given by Dr. Samuel McComb of Emmanuel Church, Boston. In addition to these lectures, both gentlemen addressed the Alumni Association of the Seminary, May 26th, summarizing in a way the lectures given. It is this address by Dr. Simpson which we are privileged to reprint. We were disappointed in securing Dr. McComb's manuscript, and in its place print a summary of his consecutive lectures. Eds.]

The majority of men at the present day want the facts of life. In his essay on Pragmatism James remarks that "our children are almost born scientific," and science is a classified knowledge of facts. Medicine, which was in times past a matter of superstitions or of crudest theories resting upon pure speculation, has become a science resting upon facts. Physicians, therefore, feel on the one hand that they have nothing to fear from any systems of healing which ignore the facts of life. On the other hand they gladly welcome any and all methods of cure which are faithful to the facts of human experience.

The Emmanuel Movement, so-called, has the approval of those who know it on this account — that it looks squarely in the face the facts of disease and death. It takes account of all the findings of pathology, and recognizes its own limitations. It accepts what specially gifted men like Pasteur, Koch and a host of others have discovered after years of patient study and investigation concerning the agency of bacteria in causing the infectious diseases. It does not attempt to usurp surgical and other methods which men of rare skill have perfected in the treatment of organic or traumatic or accidental affections. It recognizes the developed insanities as diseases beyond its scope. Even in its chosen field of application, it uses any methods of unquestionable value, such as the Weir Mitchell rest cure, the work

cure, and physiological therapeutics of every sort. Its sole claim is that in a certain field of disease, and that by no means a small one, psychic or moral treatment, including religious influences of various sorts, are positive curative forces which are often superior to all other forms of treatment.

Now physicians are prepared to admit that this claim may be true, for this field of medicine remains in a large measure a *terra incognita* in medical science. People do not die of nervous diseases pure and simple, and hence there are no post-mortem findings on record to reveal anything. Too often the experience of physicians in the treatment of nervous diseases has been something like Bright's of sixty years ago, who tells of a bed-ridden patient whom he had treated with no result for nine months for paralysis of the lower limbs. One day he called after an absence of nearly a month. "Her sister," he says, "met me with a smiling face to tell me that our patient was quite well; and on inquiry, she related how three mornings before, under a deep religious impression, her sister had completely recovered all her powers, and I found her," he says, "sitting up working and amusing herself as if she were completely convalescent from some ordinary illness." Or their experience is like the experience of Ziehen, who tells of a patient treated for a long time for an intractable neuralgia which could not be cured, but the patient recovered speedily after she had procured a lover.

A patient of mine two years ago, a very nervous woman, suffered for several weeks from a very severe pain in the lower part of her back which all the usual measures failed to relieve and which finally became so severe as to confine her to the bed for some weeks. She was continually getting worse. Now it so happened that at this time her youngest child became dangerously ill with pneumonia. Instantly the mother got up and devoted herself to the care of the child with the happy result of the rapid cessation of the pain, which never returned.

Instances like the foregoing could be multiplied indefinitely, and it is because of these sudden and almost miraculous disappearances of pronounced and sometimes formidable symptoms in the nervous diseases that physicians recognize and acknowledge a place and scope for psycho-therapy or mind-cure or

soul-healing in all its possible forms. For a number of years they have been themselves trying to work out principles and methods of application of psychic healing, and they are, therefore, looking upon this movement with great interest and sympathy.

Now these functional nervous diseases have been very carefully studied as to their symptomatology, and it has been found that they conform largely to certain definite types to which the names of hysteria, neurasthenia, hypochondria, psychasthenia, etc., have been given. But often mixed forms are found not belonging to any constant type and for them all a general term has been suggested which has met with approval—the term *psycho-neurosis*—indicating the commingling of mental and nervous or bodily symptoms which is always seen.

The nervous system mediates between mind and body and through it, on the one hand, mind controls the so-called voluntary systems of the body, the organs of locomotion, prehension, and has a marked influence also on the involuntary, or vegetative systems of the body—the digestive, circulatory, respiratory, secretory, etc.,—while on the other hand, bodily conditions influence largely mental states. Darwin describing the effects of fear says that in pronounced cases “the heart beats wildly, the breath is labored, there is a death-like pallor, dilating nostrils, protruding eyeballs, a cold sweat, muscular relaxation etc.” Conversely, James propounds the theory that bodily conditions produce mental states—that we are sorry because we cry, afraid because we tremble, angry because we strike, that our emotions are made up of our bodily conditions. The important fact is that there is a normal intimate commingling of bodily and mental states. This is particularly exemplified in the phenomena of the nervous diseases where the relations are often abnormally close. Above all other diseases hysteria shows the influence of mind over body and the possibility of the absolutely psychic origin of a vast range of physical symptoms. This I wish to enlarge upon to show you the rational basis of psycho-therapy. In hysteria, as Janet says, the thoughts penetrate to the viscera—the thought of vomiting brings about real vomiting, the idea of paralysis a real paralysis, and of pain a real neuralgia. Malebranche related

the story of a woman who because she had seen a rider dragged by the foot had paralysis in her own foot. Dubois tells of the paralysis of the right arm in a little girl who dreamed she defended her dog when attacked by a cow. Hysterical patients have imitations of all the organic diseases. We have not only hysterical paralysis of all kinds, but hysterical spasms and convulsions, hysterical neuralgias, hysterical vomiting, hysterical blindness, deafness, dumbness, inability to swallow, hysterical tremors of all sorts, intestinal obstructions, etc. Sixty years ago, Sir Benjamin Brodie said that four-fifths of the patients in the upper class who were commonly supposed to labor under chronic joint affections, labored under hysteria and nothing else.

Janet has gone further than anybody else in the explanation of these things. I will try to give you an outline of his view as to what happens. We are at once brought into the sphere of hypnotism or artificial somnambulism. In hypnotism, as you know, the patient passes into a dream state. The waking consciousness is dissociated and goes to sleep, and a secondary form of consciousness, an artificial somnambulism, appears. In this condition every idea suggested to him becomes a reality and he acts in accordance with it. He sees beautiful flowers or a mad dog or anything you suggest. He becomes paralyzed in any limb or member, has spasms of colic, is deaf or dumb or blind at your will. This secondary state of consciousness is regarded as a manifestation of sub-conscious self and has wrongly been given a personality, but it is not a personality. As Dr. Boris Sidis says, it has no will, no judgment, no self control, no power of origination, no spontaneity, no individuality, no personality. It has, however, this extra-ordinary suggestibility through which many bodily functions may be influenced to a greater or less extent. Now Janet and the French school contend that those who can be thrown into the hypnotic state are always hystericals who either have already had somnambulism in some form or who present the mental state characteristic of hystericals. Another French school, the Nancy school, with Bernheim at the head, regard the hypnotic trance as a normal characteristic of man and say that there is no hypnotism — there is only suggestion. However that may be, in the hysterical spontaneous

somnambulism, according to Janet, things happen as if a system of thoughts representing certain experiences became independent of the total system and develops itself outside of consciousness on its own accord, and controls the patient for a long time. The hysterical paralyses, for example, are due to certain groups of ideas and sensations and motor images which have separated themselves from the totality of consciousness and taken on an existence of their own. Hysterical mutism is dissociation of the motor centers of speech from conscious control. There is a girl in Hartford who every day for ten years now has sat up in bed and beaten a pillow lying upon her lap with both arms, striking alternately as if she were hammering a drill. This she does from 7 A. M. to 11 A. M. During this time she is fully conscious and will answer any question you put to her. In the afternoon she dresses, sits up in a chair, engages in sewing or other activities and will talk with you freely upon any subject. Some strange, dissociated, subconscious, insistent idea or impulse seems to take possession of the arm centers in the brain and she has had no control of them for four hours in every twenty-four hours for ten years now.

An anatomical or physiological dissociation of groups of neurones or nerve centers for a longer or shorter period seems to be the only rational explanation.

I must remind you that the modern conception of hysteria is quite different from that previously held. It is a disease affecting men almost as much as women. In the lower classes, in the cases due to railroad and other accidents males predominate. In the higher classes of society females predominate in the proportion of five to one. In addition to this pathological suggestibility, there are other psychic traits—such as emotional instability—the slightest cause giving rise to a flow of tears, or a gust of anger, or to a fit of depression. Ego-centricity is another feature—the attention being fixed upon the self with an apparent search for symptoms on which to hang complaints. A mental regression towards the infantile type of mind is peculiarly evident, with the absence of logical judgment, so characteristic of the child.

Abulia or weakness of will is still another trait, the patient

often being absolutely inert, helpless, powerless to make any effort towards recovery.

In lesser degrees all nervous patients exhibit the abnormal suggestibility of hysteria. An idea of trouble suggested to them from without or from within takes profound hold upon them. They are all characterized by the weakness of the will and loss of control over their emotions. They are all dominated by obsessions or insistent ideas of disease in some part or place. Fears or phobias of various sorts destroy their happiness and make them exceedingly despondent. They are generally introspective, self-centered and unconcerned as to the happiness or unhappiness of those about them. A large proportion of them complain of pain, and yet their attitude and expression and behavior does not correspond with that of a person having a real objective pain, like a toothache. The pains are of psychic origin and have been called psychalgias. In neurasthenia there is as the most prominent symptom a condition of persistent chronic fatigue and loss of energy, mental and physical, which is doubtless due to a real malnutrition of nerve-cells. The typical hypochondriac is a man in the latter part of life who has the dominant idea of some fancied frightful malady or series of maladies, in consequence of which he has but one object in life, namely, to find relief from it, and so he consults one physician after another, swallows all kinds of medicine that he can hear about, is constantly examining his pulse, tongue, stools, sputum, etc., and discusses the conditions of all his functions constantly with others without any sense of propriety or restraint.

The psychasthenic has few physical symptoms, but all sorts of obsessions, and morbid fears and impulses. A patient who came to me a few months ago was physically well, but for ten years he has not dared to go to a theatre or to church or to any place where there was a crowd of people. He feared to go into a store or office to meet his customers and only did so from necessity and by forcing himself. He could scarcely sign a check in the presence of any of them, his hand trembled so from nervous agitation — this phobia, or fear, was a perfect nightmare to him. It spoiled his happiness and to quite an extent that of his wife, who has had a great trial with him. I gave him no medicine,

but simply a necessary explanation of his trouble and made to him certain counter suggestions which he should keep constantly before him and appealed to his common sense, his reason and his duty in the matter of self control over himself, and the result obtained in this case was surprising as well as gratifying.

The causes of nervous disease are largely mental and emotional shocks or strains. They are psychological in character and at the present day the tendency is to give them the first place in point of importance as causative agents in nervous diseases. But I must remind you that physical conditions of a pathological character often co-exist, and hitherto the conception of a physical origin of nervous diseases has had a very strong hold upon the minds of the medical profession and it is possible that we may return again to that point of view. Dubois, while admitting occasionally the presence of bodily conditions having a causal relation, maintains that the great majority of nervous patients suffer from morbid psychological conditions, which is proved by the curative effect of purely psychic treatment in so large a proportion of cases, and he will never admit the physical origin of a nervous disease until forced to do so.

It is evident, however, that the success or failure of psycho-therapy depends on accurate determination of the reality of a psychological cause and nature of the trouble.

I am not here to tell you of the ordinary medical methods of treatment of nervous disease and their results. Yet I must assure you that they are good in a large proportion of cases. All physicians could furnish many instances of recovery from these conditions under their treatment. The majority of patients who go to sanitariums are largely, if not wholly, cured. It is immaterial whether in these cases drugs and so-called physiological therapeutics, including exercises, baths, electricity, massage, etc., act as agents of suggestion, or possess inherent curative virtues. But you are more interested I know to hear about psycho-therapy, or mind-cure or soul-healing, as it has been gradually developed by physicians and brought into increasing prominence in treatment.

In its simplest form of encouragement and reassurance psycho-therapy has of course always been practiced by physicians. In

its developed form it consists of two kinds — a superior kind which is addressed to the person in his normal condition, and requires his intelligent co-operation, and an inferior kind, which is known as hypnotic suggestion and is addressed to the subconscious self during the hypnotic condition. Let us begin with the second form. This was first practiced by Mesmer, a German physician, who came to Paris in 1778 and produced great excitement by his alleged mesmeric cures. Investigation of his claims by the Paris Academy of Sciences discredited his work and revealed him as largely, if not wholly, an impostor. In 1843 an English surgeon, Braid, of Manchester, published various works showing a truly scientific investigation of the subject and citing many instances of sudden cure or gradual improvement in various forms of chronic nervous disorders after single or repeated hypnotization. Then followed the work of Carpenter, in 1870, and the French school under Charcot in 1879, since which time many physicians everywhere have given considerable attention to the subject. As I have said, the nature of hypnosis is conceived to be a limited and artificial disaggregation in consciousness, a cleft in consciousness, a more or less complete separation of the waking, controlling consciousness from the stream of subconscious life beneath it. To produce it there are various methods. There is necessary bodily comfort, a darkened room, quiet surroundings. One method is the fixation of the patient's attention upon something, anything, a mirror, a button, two fingers, for some minutes, perhaps even as long as fifteen minutes. Each operator has his own method. Soon the patient passes into a sleep state, light or deep, then the suggestions are made. The painful part of the body is touched and the declaration is made that the pains are gone and the patient is asked if such is not the case, or the suggestion is made that the patient will have a loathing for drink and will not again touch it. The patient is awakened by the suggestion that he will awaken in twenty or thirty seconds feeling perfectly well.

If one looks through the textbooks of the leading authorities on mental and nervous diseases one finds but very little reference to hypnotism as a curative agent in nervous diseases. It is

generally insisted that its use should be guarded by many restrictions and resorted to only after other means have failed.*

Experience with it, however, does show that often nervous symptoms have a purely mental origin and may be caused to disappear by simple suggestion or command addressed to the subconscious self by the disordered action of which they are apparently called into existence.

It has long been recognized that success in the treatment of nervous diseases depended largely on the personality of the physician, which enabled him to exercise a marked control over the patient, and that what the physician said to the patient had often much more effect than his medicine. Psycho-therapy in the higher form is based upon the recognition of this fact of the power of one mentality over another. The personality of the successful physician has no constant type and cannot be described, for one patient is influenced by one kind of personality and another by another. The course of procedure will likewise vary with each patient. The most complete description of the method of psychic treatment is to be found in the work of Dubois on *The Psychic Treatment of Nervous Disorders*. For him psycho-therapy is an education of the reason, not of the will. The only secret of it, he says, is to explain with patience and gentleness, varying the discourse according to the faculty of the questioner. One must be a sincere diplomat. A little tact and kindness is enough to practice psycho-therapy. One must be like an advocate who knows how to present his arguments and

*I can best indicate to you the position which hypnotism holds in the minds of the profession by quotations from authorities for or against.

Liebeault. In 22 cases for correction of bad habits in the young there were 4 failures, 8 improvements, 10 cures.

Hulst. 422 cases treated with good results.

Gerrish. Hypnotic suggestion practiced nearly 1,500 times usually with very marked success for relief of nervous disturbances, insomnia, neuralgia, headaches and morbid mental states bordering on insanity.

Collins. New York, 1900. Alcoholism, morphinism have been amenable to treatment by hypnotism.

Paton. Johns Hopkins, 1905. In hysterical alcoholic patients, it cannot be denied that satisfactory results have been obtained, though in some cases harm has been done.

On the other side.

Mendel. Hypnotism is often followed by injurious after-effects.

Marten. N. Y. Hypnotism lessens the power of resistance and so degrades the patient morally and physically.

Charcot. The cases in which hypnotism should be used are very few.

Ziemssen. Hypnotism has only a temporary value in cases of slight functional disturbances and in many cases it has an injurious action.

multiply them and fairly hammer into the patient's head the idea that he will get well.

To illustrate his methods, let me outline his treatment of insomnia. He seeks first to eliminate too vivid sensorial impressions, such as pain, physical discomforts, noise and light. Then he would suppress the use of tea, coffee and tobacco in the evening meal. His psychic treatment consists in suppressing the mental conditions which prevent sleep — namely preoccupations, such as misfortunes, grief, remorse, fears. Here he would teach his patients a wholesome philosophy which will produce calmness of mind. But in many cases there are no such preoccupations except the fear of not sleeping. To such, he says, for example: "Sleep is like a pigeon. It comes to you if you have the appearance of not looking for it. It flies away if you try to catch it." Do not seek for sleep. There is no danger in a few nights of insomnia. One can neglect the insomnia without running any risk. Do nothing at all and you will soon recover your rest. When preoccupations hinder sleep, one must try to suppress them, to shut them up as it were in a drawer. Nothing facilitates the matter so much as indifference to insomnia. Still at times, when the insomnia is greatly prolonged, one must get up for a few moments, turn on the light, and drink a glass of water or milk. But this cannot be resorted to continually. One must change the mentality and be philosophical by day and by night. Try to live during the day in a perfectly calm state. Suppress by right thoughts, these useless preoccupations, and you will sleep like a child.

Another example of the method of psychic treatment may be taken from Dr. R. Osgood Mason, with reference to the alcohol habit, 1897. "Let the patient," he says, "already anxious for recovery be impressed with the idea that his recovery will be much influenced by his own mental attitude — that if it is positive and hopeful he will recover his health much more easily and rapidly than if it is despondent or indifferent and that in this matter he can greatly assist himself. This being impressed, teach him with earnestness and sincerity to affirm to himself constantly and especially while going to sleep ideas like the following: 'The power of the alcohol habit is broken. I am suf-

ficiently strong and my will is sufficiently firm to resist successfully every temptation. No influence can make my hand carry the poison to my lips. I shall gain strength and self-control through sleep. I shall rapidly and perfectly recover.' ”

Thus nervous patients have to be educated — trained to adopt a new attitude toward their obsessions and fears and wrong habits and to acquire this attitude by auto-suggestion or by the constant repetition to themselves of opposing ideas and maxims. Walton, a leading neurologist of Boston, remarks: “I have known more than one doubter who finally learned to say ‘Others make mistakes, why should not I? It is better that I decide this question wrong than allow my mind to become unbalanced by chronic indecision,’ or again, more than one victim of phobias who has been restored to normal mental balance by persistent practice in learning to say to himself, ‘the worst that can happen to me is as nothing compared to losing my mind. It is better that I should break a bone than be imprisoned for life by hypochondriacal compulsion.’ One professional man, a neurasthenic, was able to surrender the details of his work to subordinates by learning to say to himself, ‘I can better afford that they make mistakes than that I break down and have to go to a sanitarium for an indefinite period or perhaps abandon my work entirely.’ ”

In the practice of psycho-therapy, one must first of all know his patient. This is no easy thing to do. So many forces have been at work moulding his character, and creating the condition in which he finds himself. One must know something of his ancestry, of his family history, of his personal history from the beginning of his life. It is often a long story to be obtained by much questioning. Unless his confidence is fully secured many important facts will be withheld. The patient himself does not know what is of importance and what is not. I have talked with a patient an hour and only in the last five minutes obtained the data which revealed the real nature and source of the patient's difficulty. Often the trouble is apparent at once. Then begins the task of explanation, for the patient wants first of all to know what is the matter with him — that is to say, the deep-seated ultimate cause of his condition. One must explain the symptoms.

Dubois says, "I do not hesitate to give a little course of nervous pathology, to expose in clear and concise terms the influence of the moral on the physical." This constitutes an education which of itself often relieves the patient of many of his groundless fears and apprehensions. But frequently he must not only be enlightened, but he must be persuaded that he is curable and persuaded to exercise his common sense and his will-power in overcoming the morbid conditions. Counter-suggestions must be given to him, which he must train himself to make use of, with the assurance that the morbid feelings will disappear when he has learned to say those things and to establish himself in the right attitude toward his illness. It is a work only to be accomplished by training—self training earnestly entered into and persistently practiced.

It is evident that this can only be done by the exercise of a great amount of tact, insight and discretion and that each case will have to be dealt with differently. And yet sometimes it proves to be very easy and the result very astonishing. Psychotherapy in its highest form rests upon the fact that men are created responsive to appeals to their reason or their conscience from one speaking with authority and power.

Charcot called hysteria a moral disease and to a greater or less extent all nervous diseases are moral diseases. As I have indicated, besides the physical symptoms, there is loss of will-power, loss of altruism, a condition of self-centering, an indulgence in pessimistic moods, a yielding to foolish fears and to morbid impulses, an unsocial or anti-social attitude. Among the means of combatting these conditions, Dubois counts religious faith. Dr. Putnam of Boston also emphasizes the value of religion, as illustrated in the experience of some of his patients and in view of the fact that the religious sentiments stand for the social consciousness in its most highly developed form, he urges upon physicians a sympathetic attitude towards religious influences as of the highest importance. Dr. Hyslop of Bethlehem Royal Hospital, London, remarks: "Of all hygienic measures to counteract disturbed sleep, depressed spirits and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer."

History is full of examples of the power of religious faith over bodily diseases and one cannot doubt that this power exists as much today as in all ages.

There seems then to be peculiar reason why in these conditions affecting both body and soul there should be a co-operation between ministers to the soul and ministers to the body. I feel sure that I can say that in all forms of sickness and disease physicians are glad of the assistance and helpful presence of the clergy, but especially in the field where bad habits, wrong ideas, undisciplined dispositions, domestic griefs or social misfortunes are sources of bodily ills, will they welcome the co-operation of the clergymen. As spiritual leaders they have recourse to spiritual forces which are above the sphere of the physician. As social leaders, they can form societies like that at Emmanuel Church, supplying an atmosphere and environment which must be of inestimable value to nervous convalescents and through which the most important knowledge concerning physical, mental and moral hygiene could be disseminated. The experience of Drs. Worcester and McComb show very clearly that some ministers possess what may truly be called gifts of healing which may be of great value.

I think I have said enough to indicate that I regard this Emmanuel Movement as freighted with large possibilities of good to humanity and also to indicate that physicians, with their present views of the nature and causes of nervous diseases, are prepared to welcome warmly all the assistance the churches can bring in all the varied efforts needed to restore this large class of sufferers in every community.

FREDERICK T. SIMPSON.

Hartford, Conn.

THE EMMANUEL MOVEMENT.*

The purpose of this course of lectures is to expound the principles and methods of the Emmanuel system under three categories: the nature of the disorders treated, the curative treatment employed, and the return herein indicated to the practice of Christ. Accordingly the five lectures given will be occupied with the following topics: (1) The history of the psychotherapy, and the main principles underlying it; (2) the subconscious element in mind, and suggestion affecting it; (3) other curative agencies; (4) the influence of religion on the mental and physical life; (5) the technical methods employed in Emmanuel Church.

Psycho-therapy as a method of healing appears very early in the history of the world. It was manifested in the Graeco-Roman world at the temples of Æsculapius, and appears in the Old Testament prophets; in later ages it was employed by Mesmer, the exponent of animal magnetism; by Bertrand, who developed the idea of suggestibility; by Braid, the discoverer of hypnotism; and by Liebault, who discovered its curative powers. So its history can be traced down to the two modern schools in France, known as that of Nancy and that of Paris. In the former, made famous by the work of the great Bernheim, hypnotism is held to be the result of suggestion. In the latter, celebrated by the presence and work of Charcot, Janet, and Binet, hypnotism is regarded as a pathological phenomenon, which can be induced only in those who have a predisposition to hysteria.

The work in Emmanuel Church purposes to be in its method and results thoroughly scientific. A thorough medical examination is required before any psychic treatment is permitted. This requirement sharply distinguishes this movement from all systems of metaphysical science, etc. The six fundamental disorders which this method of treatment most effectually treats and which it is designed especially to overcome, are: (1) Neurasthenia,

*Abstract of five Lectures delivered in Hartford Theological Seminary in April, 1908, by Rev. Samuel W. McComb, Ph. D.

which is of course the most common; (2) hysteria, with its accompanying state of abnormal suggestibility; (3) hypochondria, the fear of disease, and of various miseries; (4) psychasthenia, with its strange disturbance of the feeling of reality known as phobias; (5) insomnia; (6) addiction to alcoholism.

It is obvious that all these are diseases, and the question arises, What has the church to do with such psychical disorders? To this question a threefold answer may be given. In the first place, these troubles are affections of the personality; they are diseases of character and the Christian church exists for the spiritual uplift of men and for the perfecting of human character. In the second place, the work of the physician is necessarily limited in this field. He has inevitably a certain lack of training with respect to moral and religious problems which present themselves so prominently in these cases of mental disorder. In the third place, the church has to do with such cases of disease because in our age men have learned to insist on the unity of human nature. This unity is violated if the soul is handed over to the clergyman and the body to the physician. Work upon one without work upon the other may do irreparable harm.

It is only in modern times that this intimacy of relation of mind and body has been appreciated. In the past it has been felt that mind and consciousness were interchangeable terms. Today it is almost universally accepted among scientists of repute that consciousness is only one manifestation of mind; that there is an element below the sphere of conscious activity designated as the subconscious, subliminal, transliminal, etc. The theory of the psycho-pathological school is that the subconscious state stands for a disassociation of personality. That being so, we have such unusual cases of multiple personality and amnesia as have been discussed by physicians.

The therapeutic significance of the disassociation of personality was first made plain by hypnotic suggestion. Through suggestion an appeal is made to the subconscious mind and this subconscious mind acts directly through the instrumentality of the nervous system and effects changes in the functional activity of the body. The four methods by which suggestion may be administered to a patient are as follows:

(1) Hypnotic suggestion, where the patient is under hypnosis, which may be defined as a form of absent-mindedness brought on by suggestion, in which condition extreme suggestibility obtains. This form of treatment is limited in its scope, confined to nervous disorders, such as hysteria and neurasthenia, and has to be supplemented by hygiene, re-education and work. Chronic alcoholism is particularly amenable to this treatment. With proper medical safeguards there is little apprehension of mental or physical harm from the use of hypnotic suggestion.

(2) Hypnoidal suggestion. Here the patient has lapsed into a state of abstraction through listening to a continuous monotonous sound in a quiet, darkened room, in which condition the subconscious region is touched without complete hypnosis having been induced.

(3) Waking suggestion, the method most commonly used in the Emmanuel clinic. In this treatment the patient relaxes mentally and physically and suggestions of reassurance and command are addressed to him, which are designed to neutralize the evil effects of the patient's own auto-suggestions, and which, for the moment, shut the patient up to the health provoking ideas.

(4) Auto-suggestion, the mental state resulting from the reaction of one's own mind on itself, either consciously or subconsciously. In auto-suggestion there are four points to be noted in applying this treatment. It should be when the patient is near to sleep; it should be systematic; there should be a removal of inhibitions created by fear; and it should not be employed without being preceded by a thorough medical examination by competent authorities to obviate possible organic mischief. This treatment is valuable indirectly as a subsidiary help to other methods.

In addition to the methods which are based on suggestion as a healing agent in nervous diseases there are certain supplementary curative agencies which are valuable in some types of nervous diseases which result from faulty habits or great emotional shock.

The first of these is a mental analysis by means of which the effort is made to lay bare the underlying emotional complex in which the disassociated state originated. When this has been done and the patient clearly understands what were the condi-

tions which produced the original situation in his mind there may follow calm, healthful suggestions to the patient which will often prove to be efficacious in the removal of the disordered state.

The second curative agency is rest and work. Where there is genuine fatigue, rest is desirable in order that the nerve cells may recuperate, but in case of psychic fatigue rest may only strengthen the body and make it worse. Work is the great cure for the unreal sense of fatigue. Work restores in the anti-social neurasthenic the sense of social life by contact with the external world. Work expresses man's best qualities and is instinct with a sense of all worth. By means of a daily systematic program of work the currents of normal life take hold and sweep men along in healthy co-operation with the rest of the world.

The next agency is psychic re-education. This re-education is a kind of mental gymnastics by means of which particular groups of thoughts are trained until they dominate the mind. This consists really of re-education of a form of attention. The process of re-educating the attention issues in re-education of the will, which galvanizes body and mind into action by physical and mental exercise.

Re-education of the emotions is essential in all functional neurotic states. Love, joy, and peace should drive out jealousy, fear and the like and restore nervous balance.

Finally, there is moral and religious re-education. Religion which is not imposed externally, but springs out of the very conditions of our being, is essential to normal life and health. We must look at life through the eyes of the founder of the Christian religion, who revealed God not as an impersonal force, or a tyrannical despot, but as a loving, Heavenly Father, who reveals the essence of righteousness as self-sacrificing love going forth in passion of service for others. The man who trusts in God and keeps his conscience clear need fear no tomorrow.

Nineteenth century science has shown that religion is the universal possession of humanity. Religion consists in the consciousness of our dependence upon a power higher than ourselves, and an attempt to bring ourselves into harmonious relations with it. The influence upon the body of sound religious faith is il-

lustrated at the Emmanuel clinic by the fact that other things being equal, wherever faith in God can be created or reawakened, the chances of recovery from nervous disorders are always greater.

The power of a blind or credulous faith is limited to the physiological region. It sets the body at ease and this enables it to carry on its functions normally and calmly. Where personality is concerned in the reconstruction of character, faith must have an object worthy of man's ethical dignity to be found only in the supreme reality of the Father of spirits. The overcoming of worry through trust in God and service to man is an instance of the power of faith. The significance of prayer as a healing agency is clear. For if prayer has an uplifting effect upon character, as all agree, it must affect also the nervous system if the theory of the unity of body and spirit stands firm. But the nervous patient requires to be taught how to pray in the passive form of the mystics of all ages. The curse of nervous troubles is their self-centered character, and religion carries a man beyond himself by teaching him that if God is his Father, all men are his brothers. The only permanent cure for nervous wretchedness is the giving up of one's small and petty self that one may find his larger self in the love of humanity. One of the great weaknesses of modern scientific psycho-therapy is its failure to recognize the power of idealistic and religious concepts in the cure of nervous troubles.

An idealistic conception of man can work wonders, where a naturalistic monism spells only failure. The fundamental ideas of the Christian religion have all a unifying, healing and uplifting effect upon the soul, and one of the great purposes which it may be given the Emmanuel movement to subservè will be that of calling attention of scientific physicians to these neglected sources of power and usefulness.

In the final lecture Dr. McComb described somewhat in detail, on the basis of records of actual cases treated in the Emmanuel clinic, the method of psycho-therapy there employed, showing how the method had proved efficacious in cases of quite widely different character.

THE RECOMMENDATIONS OF THE NATIONAL COUNCIL'S COMMITTEE ON POLITY.

Our discussion of these recommendations should aim to make clear the precise nature of the changes proposed, the underlying principle which is to govern such changes in Congregational polity, and the advantages and disadvantages to accrue to our churches from the adoption of the proposed system of organization. To provide a clear basis for discussion the recommendations of the National Council's committee are given complete.

Your Committee, having carefully considered the data before them in the light of the resolution under which they were instructed to act, unite in the following recommendations:

I. That our local or district bodies of churches and ministers be uniformly designated "Associations," our state bodies "Conferences," and our national organization, as at present, "National Council."

II. That inasmuch as the ministry constitute an office within the church, and not a class apart from or above the church, ministerial standing be vested in local associations of churches, which should, wherever necessary, so amend their constitutions as to provide for ministerial members and the custody of their standing.

III. That the transfer of either a minister or a church from one local association to another be by express vote of the dismissing body, and not be delegated to officials empowered to act between meetings.

IV. That a minister removing from the bounds of one local association to those of another should at an early day transfer his relation, and that such constitutional limitation should be placed upon tenure of membership as to relieve the association of continued responsibility for non-resident members.

V. That the approved list of ministerial members and churches in good standing be presented by each local association, and be accepted without modification by the state registrar and by the National Council secretary for the Year-Book.

VI. That the designations "p." and "p. c." be omitted from the statistical tables of the Year-Book, and that pastors installed be designated by "i.," and pastors recognized by "r."

* A paper read before the Hartford Central Association of Congregational Ministers, March 30, 1908, to open a discussion of the subject.

VII. That larger recognition be given to the place of the local association of churches as a conciliar body to act in co-operation with the state and national organizations in the interest of the churches; and that, in view of its close relation to the churches composing it, its own life and autonomy be carefully safeguarded by the continuance of such direct representation as now obtains in the constituted membership of the National Council.

VIII. That the membership of a state conference be constituted by representatives of all such churches and by all such ministers as are in good standing in the local associations of the state.

IX. That the local association, composed of churches and ministers and hence thoroughly representative of the churches, which holds both licensure and ministerial standing, be also the agency for ordination, the initiative always to be taken by the local church.

X. That the state organizations become legally incorporated bodies; and that under a general superintendent and such boards as they may create, and acting in co-operation with committees of local associations and churches, they provide for and direct the extension of church work, the planting of churches, the mutual oversight and care of all self-sustaining as well as missionary churches, and other missionary and church activities, to the end that closer union may insure greater efficiency without curtailing local independence.

In harmony with this view of representative Congregationalism, your Committee unite in this further special recommendation:

XI. That the administration of the benevolent interests of our churches be directed by the representatives of the churches in national organization, and that this Council appoint a commission of fifteen, including a representative from each of our benevolent societies, who shall report at its next regular meeting such an adjustment of these societies to the body of the churches represented in this Council as shall secure such direction, care being taken to safeguard existing constitutional provisions of these societies and the present membership of their boards of control, but also to lodge, hereafter, the creation and continuance of these administrative boards in the suffrage of the representatives of the churches.

First a word with regard to the principle on which the proposed alterations are based. They are all governed by one principle, and one word expresses that principle. It is the word Representative. The committee holds that the Congregational order is representative, and not purely independent. The representative principle is already largely followed in our organization of local, state and national bodies. Its validity is everywhere recognized. But its application has never been systematized. These recommendations aim at a consistent, harmonious, thoroughgoing and efficient application of the rep-

representative principle in all the affairs of the Congregational churches.

In order to bring out the character of the changes proposed, let us examine the recommendations in reverse order; because the last is the easiest for us to deal with, and the earlier recommendations are of more immediate concern to us.

The last of the recommendations is, "That the administration of the benevolent interests of our churches be directed by the representatives of the churches in national organization." For the present we may pass over the qualifying clauses in order to show the intent of the recommendation clearly. It means that our National Council, which is already a representative body, is to be empowered to direct and control our national benevolent societies, home and foreign, with an absolute and final authority. That is, the churches, acting through their representative assembly in the National Council, are to assume responsibility for all the benevolent work of the denomination, and to undertake its administration. There has been strenuous complaint in the past that our national societies were private concerns, or close corporations, responsible to no one, recognizing no rights of the churches except the right to contribute to their treasury and to hear reports of their work. In answer to these complaints, our societies have endeavored to make their voting membership directly representative of the churches. Here is a proposal, however, that the churches themselves, organized representatively in the National Council, take over the benevolent societies and assume full control of all their work. This, I said, is the easiest of the recommendations for us to dispose of today; because we may leave it for the present to the responsible officers of the national societies and the Commission of Fifteen appointed by the National Council to take up the matter with them.

With regard to state organizations, it is recommended that they become legally incorporated bodies, and assume in their own right the conduct of home missionary and church extension operations within their own borders. This sounds reasonable enough, and involves no astounding change from present practice. But old-fashioned Congregationalists may be

pardoned for pricking up their ears at the recommendations that this be done "under a general superintendent and such boards as they may create," and that the state organization, acting under its superintendent and boards, shall also "provide for and direct the mutual oversight and care of all self-sustaining as well as missionary churches." This is indeed to be done "without curtailing local independence"; but it plainly intimates the assumption by the state bodies of the right and probably the fostering of the habit, of prescribing to the stronger churches of our order how they are to conduct themselves toward one another, as well as toward their weaker sisters. It means that the state conference is to have a real governmental authority over all the churches of the conference, based upon the fact that all the churches are represented in the conference. It is to be assumed that our Congregational churches, strong as well as weak, would profit by such an arrangement, or good Congregationalists would not be recommending it; but it is not to be overlooked that this development of representative authority is a radical departure from the ancient Congregational way.

The remaining nine recommendations of the committee have to do directly or indirectly with the creation of a new type of local association of Congregational churches. The ideal is that of a representative body, composed of the pastors and elected delegates of the churches of a given convenient area or region, having full authority to act for these churches in all things that are of common interest to them, and especially as a mediary between the local churches and the denomination at large. This local association is to be a permanent body, having its own life and autonomy recognized and guaranteed by the right of direct representation in the National Council. This device secures for it an independent standing as against the local churches on the one hand and the state bodies on the other. It is to be an association of the Congregational churches of its area and is to have full authority to determine its own membership; and this makes it the arbiter of Congregationalism, for only churches in good standing in the local association can be represented in the state body or reported as Congregational churches in the Year Book. It is likewise to assume responsibility for the

standing of Congregational ministers, and only ministers in good standing in local associations shall be entitled to membership in the state conference and to a place in the list of Congregational ministers published in the Year Book. Since this body is to become responsible for the standing of the ministry, it is made responsible also for the creation of ministers; licenses to preach are to be granted by this association of churches instead of by associations of ministers; and licentiates are to receive ordination at the hands of this representative association of churches instead of at the hands of a specially called council as now.

It is to be observed that this recommendation would displace ordaining councils entirely, and by consequence, dismissing councils; that cases of ministerial discipline now heard by associations of ministers or by *ex parte* councils would come before it; that analogy would require councils for the recognition of new churches to give way to this association, and so no occasion for any council would be left. The old Congregational council of the vicinage is not exactly abolished, but the pound of flesh nearest the heart is neatly cut out: as for any blood that may be shed, look ye to that!

In brief then, these are the changes proposed in the Congregational polity. A local association of the churches, thoroughly new-modeled, is to be the Ironsides of the new Cromwellian army that is to make the Congregational cause invincible. This local association, composed of ministerial and lay representatives of the churches, with full authority to act for them in all matters not strictly the affair of some local church, is to determine what churches shall be recognized and allowed to wear the Congregational name, what men shall be listed as Congregational ministers, and of necessity what shall be the standard for the Congregational church and ministry. By virtue of their membership in this local association churches will be entitled to representation in a state conference of Congregational churches, which is to be a permanent incorporated body, having permanent officers charged with the administration of Congregational affairs throughout the state. And the local associations and state bodies shall alike elect representatives to

constitute the National Council, which is to assume the whole responsibility for the management of our national denominational enterprises.

Such in brief is the scheme. What now of the advantages believed to be offered by it?

First, it provides a fitting and effective body for the Congregational spirit. Congregationalism is something more than an aggregation of independent units. It is a national or international body with common purposes, hopes and enterprises. But the larger organization of Congregationalism has been in the past peculiarly lacking in unity and effectiveness. Here is offered a perfectly logical, consistent, uniform system of organization for all the larger Congregational interests. Leaving the local church, as the primary body, just as it is, with all its rights of self-government and freedom guaranteed, it provides in this system of local associations, state conferences and a National Council for the taking over by the representatives of the churches of all organized effort that has any right to use the Congregational name. It offers a simple and efficient plan whereby Congregational churches can act together in all their common interests. It affords a means to these churches of bringing their united forces to bear at a given point as is now quite impossible; and it would end the exploitation of our churches by private concerns assuming to do work which we as a denomination ought to take in hand.

Second, this plan settles the question of ministerial standing, say its advocates, in the only consistent, Congregational way. If ours is not a hierarchal church, its ministers have no right to club together and guarantee one another's standing. The question whether a man is a Congregational minister or not, whether he is in good standing or not, is a question for the churches which he serves or may serve to decide by their duly appointed representatives.

Third, it provides adequately and efficiently for the performance of those imperative duties of our churches which are only inadequately and inefficiently performed by the present council system. In fact, considering the country in the large, the council system may be said to have utterly broken down. Ecclesiastical councils are not popular. They are seldom called if

they can be avoided. When called, they are often looked upon with sceptical eyes. If the council is large, it is often difficult to get a quorum; if it is small, suspicion is aroused that it has been packed; in either case its action lacks dignity and convincingness. This ephemeral creature of a day, called into being by the wand of a church clerk's pen, vanishing into nothingness at about 9.30 P. M. — can it command the respect of men enough to be intrusted with the function of creating new Congregational churches and ministers? Would it not be better every way to intrust all such important functions to a body of whose regularity, authority, dignity and procedure, we can be fully assured?

And how about the many and multiplying matters of common interest to our churches of which somebody ought to take cognizance but nobody does? The churches of our order throughout the land seem to be very much in earnest about securing greater efficiency of organization. To quote from the report of the committee, "Such supervision of the work of the churches has become imperative from the necessities of the situation. The waning use of the ecclesiastical council and its inadequacy to the demands and needs of the churches, the languishing condition of many feeble fields, the lack of supervisory care, and the complex character of our agencies and organizations, call for the initiation of a more truly representative and Congregational system of administration."

And finally, it is to be said for this plan that it is not the dream of a visionary or a theorist. These recommendations, save for the national factor, have been tried; and the plan works. In Michigan, California, and Nebraska, plans embracing all or some of the features here suggested have been for some time in successful operation. In Ohio the most radical action of all looking to the reconstruction of the Congregational work of the state has been taken; and it has been taken, be it observed, by the churches themselves, to whom the plan of re-organization was submitted for their direct vote. There is therefore little room to question the general feasibility of the plan.

What now of the objections to this plan?

The first point to encounter objection is the attempt to secure uniformity of designation as well as of organization. Congrega-

tionalism in the West knows nothing of conferences. It is not likely that the state bodies of the West will give up the name "Association" to the local bodies and adopt that of "Conference" for themselves without some twinges of feeling. And in conservative New England the new nomenclature is sure to be a disagreeable suggestion. We ministers, or our forbears for us, preëmpted the name "association" for our ministerial clubs a long time before the organizing fever struck the churches; it is ours by right of ancient occupancy; and we are likely to settle coolly down upon our estate and bid those who want our name go search for something else.

It is further objected that the greatest efficiency of our denomination requires an elastic and adaptable system of organization, and the full recognition of the right of the churches of every State and locality to work out for themselves, under the principles of evolution and home rule, such forms of organization for common work as may be best suited for their particular needs, and that therefore the proposed uniformity of organization and designation for our denominational bodies throughout all the States is wrong in principle and involves more practical loss than gain.

But all this is incidental and superficial. Let me assure you, brethren, that this report gives you something more serious to discuss than a matter of names or adaptations. It is absolutely revolutionary. It is essentially and fundamentally subversive of ancient Congregationalism in principle and in practice.

The plan is subversive, in principle as well as in practice, of Congregational fellowship. The Congregational ideal of fellowship is the coming together of those who freely seek one another. It is the fellowship of free unconstrained neighborliness. A group of people form themselves into a Congregational church, and invite such Congregational churches as they desire to review their action, correct their mistakes if any have been made, and recognize them as truly belonging to the Congregational order. Or a man is chosen as a minister who has not been ordained; again the church takes the initiative, calls upon its neighbors to examine the man and pass upon his fitness for the work of the ministry, and, if he is found acceptable, to ordain

him by authority of the church which desires his services. This also is free neighborly fellowship. But the new plan makes all fellowship compulsory. Before the new organization can be recognized as a church or even bear the Congregational name, it must get into the organization, that is, the local association. Before any man can become a Congregational minister, he must have the authorization not only of the church that has called him and is ready to assume responsibility for his ordination, but of the local association without which he cannot henceforth be ordained. There is no choice or freedom left in the matter of fellowship. Compulsion is used to whip every church and minister into line; and being in, all are required to support the enterprises of the associated body. It may make a more effective organization; but the spirit of neighborliness is gone; the old Congregational fellowship, free and unfettered and finding its own chosen methods of expression, is a thing of the past.

Also, — dare I say it, brethren? — the plan is subversive, in principle and in practice, of the old Congregational independence. It safeguards the autonomy of the local church in the conduct of its parochial affairs. But is that what Congregational independence means? Was it for the right to manage their own local affairs (under the benevolent oversight, indeed, of superintendents and executive boards created by some higher authority) that the Pilgrims left their home for the wanderings of exile? If I am not mistaken, the older ideal of a Congregational church was that of a church which not only managed its own local affairs, but also selected its own ways of making itself felt in the community and the world; decided for itself where to place its gifts or investments for the furtherance of the kingdom, and what if any forms of benevolent or missionary enterprise it would support; and withal counted itself responsible not only for its local life but for finding and fulfilling its larger ministry to the world. And when a good work required an organization of men to carry it on, that organization was formed, like a Congregational church, as an independent unit, its own members responsible for its entire conduct; and the churches each judged independently of the value of its work and the measure of support that they would give it.

But under this plan, there is no room for any such independence. In all their relations with one another, the churches must all submit to the control of the local association or the direction of the general superintendent of the State body; and in all their benevolence they will be under obligations to support those enterprises which are endorsed by their representatives in State and national bodies, and must expect to be told their proportionate amounts for the general budget; and they will be lucky if it is only an apportionment which can be allowed to trickle down, as Brother W—— suggests, from the National Council through the state and local bodies into our waste-paper baskets, and does not become an outright assessment. Under such a scheme it is useless to pretend that a Congregational church would have any more freedom than a private soldier in the ranks; of course he is free to breathe, and his pulse is allowed to beat at its own rate, and his mind to work at its own thoughts — at such times as orders from his superiors do not keep him fully occupied; but he is not exactly our favorite type of an independent man.

But the right to do its work in its own way is the least of the rights that this new type of organization would take from our churches. Congregationalism has from the first stood for the right of any congregation of Christian people to form themselves into a complete Christian church, and be recognized and ranked as one, without appeal to ecclesiastical authority other than the judgment of their neighbors. If this new type of local association becomes the rule, no body of Christian people can become a Congregational church except by act of higher ecclesiastical authority, that is, of the local association which must vote them Congregational standing. Congregationalism has stood also for the right of the local congregation to choose its own minister and have him ordained on its own initiative by a body called into being by itself for that express purpose and having no other ecclesiastical function or authority; and likewise for the right of the man so ordained to claim good standing anywhere as a Congregational minister. The new type of association takes both these rights from the congregation at a stroke. For ministers are not to be ordained by churches, or councils acting for churches, but by associations, which are separate bodies from

the churches and act by their own authority even if "on the initiative" of a church; and only ministers in good standing in such an association are to be received as Congregational. If a congregation of Christian people is not to be allowed to organize themselves into a Congregational church, or secure the ordination of their chosen minister, or receive recognition for themselves as a church and him as a minister, without the consent of an established higher ecclesiastical authority, what is there left of that Congregational liberty which has been our church's excuse for being?

So whatever professions of loyalty to ancient principles may be made, the present proposals do not leave either independence or fellowship what they were. It is a transformed Congregationalism that is contemplated. Candor compels and expediency requires the frank recognition of this fact. The simple question is, Ought Congregationalism to be transformed? Has not the ancient system of voluntaryism that worked so well in the conditions and within the territory of colonial New England proved, by a century of lost opportunities, to say nothing of failures, its essential inadequacy as the polity of a church with national extension and responsibilities? Is it not time for change? And if change must come, is it better that it should come through a series of uncoordinated experiments in different parts of the country, or by the general adoption of this consistent system devised and recommended after long labor, wide inquiry and mature consideration, by the committee of our National Council, and endorsed by the representatives of our churches therein assembled?

Yet is it wise, is it right, to abandon, or essentially to modify, that order of church life which, wherever it has been established, has drawn to itself not the most numerous indeed, but some of the most substantial and intelligent elements of the community, which has always held its own in practical good works, which has led all ecclesiastical systems in the fostering of education, and leads them all today in the promotion of benevolence? These are the questions, brethren, for discussion.

CHARLES E. MCKINLEY.

Rockville, Conn.

BIBLE STUDY FOR PREACHERS.

THE METHOD OF STUDY IN BIBLICAL HOMILETICS.

A professorship of Biblical Homiletics is something new. It is being undertaken without tradition or precedent or guide. It demands to be explained and defined. Such an explanatory statement is here attempted.

In making this attempt, the desire throughout is to expound a method—to show how the work in Biblical Homiletics is being done. Consequently the course and aim of actual classroom work is followed. For the classroom work is primarily a drill in method. It is a daily effort to find out how student, and pulpit, and Scripture, and all the world of human life which Scripture truth surveys may be brought methodically and by intelligible rules to coalesce and vitally unite.

To make this method clear, this statement opens with a sample study—just such a study as is developed repeatedly in the class; and just such as it is designed that the preacher shall pursue to the end of his professional career. Each step in this sample study is conceived as a step towards the pulpit, every movement forward being directly to that end, and impossible to avoid.

Lying in the heart of this process, the germ of its life and the spring of its action, shaping and predetermining the entire procedure, is the inner nature and structure of the chosen Scripture passage. This is called the Biblical paragraph. Out of the very texture of this selected section the whole method of study evolves. The vital, inner composition of this chosen division of Scripture will therefore be carefully defined.

In this inner nature of this integral section of Scripture will be shown to inhere the ordered regulation of all the work that ensues, yielding five laws of study. The separate explication of

these five separate rules of work will complete the exposition of method.

Following this description of method will be set down an enumeration of the benefits and advantages which this method of study enfolds, and may be expected to yield. Here reference will be made to issues and effects natural to result in the student's conception of human life, of religious logic, of intellectual clarity and energy and facility and breadth, of moral elevation and fire, and of professional leadership and freedom.

There will then be given, in conclusion, a second sample study, taken from a widely separate part of the Bible, and offering an entirely different Biblical style.

A SAMPLE STUDY

Luke xviii: 9-14

And he spake also this parable unto certain which trusted in themselves that they were righteous, and set all others at nought: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterous, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

I. Analysis.

I THE PHARISEE:—

- a* Boldly faces God.
- b* Proudly parades himself.
- c* Coldly disdains all other men.
- d* Forgets to praise or pray.

Thus betraying:—

- e* A shallow mind:—in his view of God; in his ideal of worth; in his sense of sin; in his judgment of men; in his respect for truth.
- f* A graceless heart:—in his oblivion of God's continual love; in his neglect of thankfulness; in his disdain to plead for mercy; in his scorn of a penitent.
- g* A legalistic life:—in his accent upon outer mode and deed; in his disesteem of the inner motive and heart.
- h* A swollen, irreverent soul:—in admiring and praising himself; in condemning all other men; in forgetting to worship God.

2 THE PUBLICAN :—

- a* Shrinks apart in awe.
- b* Drops his head in shame.
- c* Beats his breast in grief.
- d* Uncovers all his sin.
- e* Appeals to God for mercy.

Thus revealing :—

- f* An eye for God's majesty.
- g* A fear of God's holiness.
- h* A hope in God's mercy.
- i* An engaging personal modesty.
- j* An impressive personal dignity.
- k* A supreme moral earnestness.
- l* A true moral insight.

3 THE DUAL OUTCOME :—

- a* Humiliation for the proud.
- b* High honor for the lowly.

II. Synthesis.

To show that the moral aristocrat is destined for moral disgrace, and that a suppliant sinner will be highly esteemed, Jesus depicts a cold, proud Pharisee, in the temple court before high God, declaring naught but his own full excellence, and unflecked singular purity; while in the same space and hour, a low, undoubted sinner admits his wrong, bows down his face, and bewails his shame with a pleading cry to God for grace.

Or, more abstractly :—

To ignore one's sins and to parade fine deeds in the act of prayer is for any man to betray a Godless soul, a graceless heart, a shallow mind, and a fictitious life, fit only and doomed surely for final scorn and shame; while the broken and honest confession of sin in penitent prayer to God is at once the final proof of genuine moral earnestness and the open path to exalted personal dignity.

III. Problems.1 HERE IS A PARABLE — Name its *essential* elements.

- a* Would the parable be complete without the publican?
- b* What is added by the presence of the publican?
- c* Is the parable pointed at the Pharisee or at the publican?
- d* Can you give the point of the parable without referring to the publican?
- e* How far does the force of the parable lie in its contrast?
- f* Name all the *non-essentials* in the parable.

2 THE PHARISEE — Trace the genesis of his pride.

3 THE PUBLICAN — Trace the genesis of his modesty.

- 4 THE DIVINE REBUKE — Trace its root and its fruit in the Pharisee's life.
- 5 THE DIVINE MERCY — How would it germinate and ripen in the publican's life?
- 6 THE MORAL WARRANT FOR THE VIGOROUS HANDLING OF THE PHARISEE — a devotee of righteousness.
- 7 THE MORAL WARRANT FOR THE APPROBATION OF THE PUBLICAN — a shame-faced sinner.

IV. Prayer.

Lord God of light and mercy, thou hast indeed a tender sympathy and a piercing eye. Thou dost narrowly scan each deed and posture of our life, and dost easily and unerringly behold the trembling secrets of our hearts. All human pride thou dost abhor. Thou hearest quickly every sigh. Thou beholdest when we lift our hands. Thou listenest when we pray. Lead our thoughts, O Lord, incline our steps, and shield our hearts, whensoever we come and stand within thy courts, that we be not lifted up with any pride; but rather that with humbling visions of our deep unworthiness, and with adoring trust in thy great mercy, we may in tender pity and close fellowship with all our fellow-men make lowly supplication for thine abounding grace, admire thy heavenly majesty and remember gratefully all thy daily benefits. And this we humbly implore through him whose faithful truth is the light of all our seeing, and whose pure mercy is the only hope of all our hearts, thine adorable Son, Jesus Christ our Saviour and Lord. AMEN.

V. Sermon Themes.

- 1 The worship of a scorner.
- 2 The prayer of the pitiless.
- 3 Praising self in the presence of God.
- 4 A prayer without a petition.
- 5 Facing God without praise.
- 6 The effrontery of pride.
- 7 The shame of boasting.
- 8 The shallowness of a boaster.
- 9 Handing a verdict up to God.
- 10 The moral progeny of pride.
- 11 The moral sequels of concealing sin.
- 12 Abhorring a sinner who abhors his sins.
- 13 Disdaining one whom God exalts.
- 14 The courtly grace of modesty.
- 15 The majesty of true prayer.
- 16 The momentum of repentance.
- 17 The resemblance of repentance and righteousness.
- 18 The deeps in penitence.
- 19 The dignity of a penitent.
- 20 A penitent's estimate of God.
- 21 God's estimate of a penitent.

The foregoing is a sample of the studies developing continually in the work of Biblical Homiletics. It is set at the beginning of this statement because it contains full illustration and warrant of everything which this following exposition affirms.

First in order, and supreme in importance, in the effort to define and explain the method followed in this and all such studies, is attention to the nature — the inner structure and outer bounds, of the Scripture **Passage chosen**. It is not a single verse, or chapter. It is a Gospel incident, with a lively variety and a living unity. It is complete in itself, though but an incident in the Gospel, a fragment of the Bible as a whole.

This it is radical to note. The passage chosen is a vital, essentially composite, essentially unified section of Scripture — one of the integral organs of its total organism. It is in the Bible like the human hand or joint in the human frame, like a single bough or twig in a spreading tree.

Here is a standing example of a standing truth. In the Biblical structure the actual organ, the true section, the proper paragraph is a passage which holds within itself a variety and an integrity of its own, a passage that, while a vital part of a vital whole, is yet by itself vitally complete. This is the essential Biblical **paragraph**, and this is always the basis of this work.

The definition of the outer bounds of this organic Biblical section is itself an achievement of study. It calls for careful, vital examination. But however difficult such a preliminary study may be, such an understanding of the passage taken in hand is an essential and vital first step. For it leads not only into an open vision of the inner composition of the paragraph, but it secures thereby insight and assurance to every step of the study that ensues. For here resides all the authority that informs and enforces all the laws that are to be named. In the nature of Scripture itself, in its very texture, in the elements inwrought in its mode of being are inwrought also the rules that pre-determine its mode of study. If these rules are to be obeyed, if this informing authority is to be felt, it is needful that this inner structure of the true Biblical unit be understood. In-

accuracy and vagueness here will carry inaccuracy and vagueness to the very end.

In this and all such organic Biblical units two qualities out-value and outrank all others.

First. Manifoldness: The Biblical paragraph is never simple. It is elementally and essentially complex. It is a web, with a pattern and threads. It is a body, with organs and parts. It is a drama, with actors and plot. It is astir with movement and change. It is veritable real life, with plural points of view, often divergent, frequently contrasted, repeatedly contradictory, always distinct. It is composite.

Second. Unity. These diverse and varying points of view, these movements and organs and threads are invariably interlaced. They live and act together. They interact and interlink and vitally articulate and interlock. Even while they contrast and contend they co-operate and coalesce. And their interplay is living; it is an organism, a vital unity, a growth. This holds true whether the pattern and form is real life or pure thought. There is in the Biblical paragraph a real coherence, a real order, a real progress, a real unison. It not only contains distinguishable parts; it is bound by definable bonds. It is a unity.

These are the two deepest elemental traits of the Biblical paragraph—its Manifoldness, its Unity.

Out of these two deep qualities emerge two supreme laws of Biblical study.

1. **Analysis**—the sharp distinction and close definition in the Biblical paragraph of its every integral part. This is no nimble, easy deed, no mere outline or catalogue of things first seen and soon described. It is rather the long-drawn, laborious task of the searching, patient, often baffled, determined chemist, seeking and striving until he prevail to find the secret of God's hidden handiwork. In every case and without exception it will subject the student to a decisive test of his decisive earnestness.

This demands sharp-eyed, piercing insight. Here may be no

blundering or bungling. Lines of cleavage are to be traced and mapped with an anatomist's eye. Definitions are to be edged with a microscopic precision. The last most elusive coefficient is to be searched out and brought into light with the ideal patience of ideal research, until no constituent has been overlooked, and no description falsely traced. This must be, however severe the requisition. Only thus will the living manifoldness of the Biblical paragraph obtain due heed. There must be analysis. This analysis must be exhaustive and exact.

2. **Synthesis** — The symmetrical arrangement of these integral elements of the Biblical paragraph into their native, inherent, ordered, unison. This too is no light pastime. No work awaiting man is more exacting. But it may never be declined except in laziness and dishonesty.

Here again bungling and blundering may not be. No factor should be overlooked. Nothing foreign should be introduced. No articulation should be inexact or forced. The adjustment and equilibrium demand to be easy and finished, unbiased and perfectly free. This calls for the finished action of an attentive, nicely balanced mind, until the full harmonious unison of the Biblical appeal shall address the eye and will of man with all the finished symmetry and sovereign momentum of the perfect word of God. All this must also be, however severe the requisition. Only thus will the inwrought unity of the Biblical paragraph obtain due heed. There must be synthesis. This synthesis must be pure and complete.

Out of these two vital laws three further vital, needful steps will vitally ensue.

3. **Problems** — The careful statement and thoughtful treatment of any difficulty, intricacy, or mystery into which analysis and synthesis may lead. Here is call for courage and patience and carefulness. Biblical scenes command the world. World vistas open everywhere. Topics and themes as exalted and profound as ever faced the eye and thought of man open at every turn.

This demands an unsurpassed attachment, attention, deliberation of mind. One must learn to ponder and meditate and

muse, to explore and deliberate and compare, to gaze deep and far and long, to grow clear and poised and strong, to become steadfast and resolute and bold, to look and search and think — until the world and man and God, until law and sin and grace, until reason and faith and hope, until life and death and the life to come, until truth beheld and the beholding heart resolve and fellowship and harmonize, even as they resolved and fellowshiped and harmonized in the balanced and beautiful life of Christ. Problems will emerge. These problems must be handled. And these problems must be mastered.

4. **Prayer** — The living and finished transmutation of all that the paragraph contains into an aspiring and believing appeal to the living God for its full assimilation in the student's life.

Bible study opens always towards the skies. Transcendent visions break upon the eye. Supernal forces, sovereign with command, rebuke, appeal, play upon the conscience and will. The thorough student's heart will be overwhelmed with mingled desire and despair. The normal outcome of every such process is intelligent, prevailing prayer. The contents of the supplication will be the paragraph entire. Its urgency will be the full momentum of the discovered truth. Its form and movement will befit its origin and goal. Its answer will be as reliable as the ebb and flow in the mighty tides of God's eternal truth. There must, there will be prayer. This prayer will be full of truth and faith.

5. **Sermon Themes** — The fruitful upspringing from the well-tilled paragraph of its proper harvest of prophetic messages. Here stand on guard two watchful, jealous laws: the themes must all be native to the soil; they should fairly represent the full fruitage of the plot. They may be germinal; or they may be fully developed and mature. They may be incomplete; or they may embody the paragraph entire. They may be as a giant oak, embracing and crowning all the field; or they may be as a tiny stem, almost hidden in the teeming growth. But in either case and always, invariably and without fail they will be genuine and integral, truly born of the nutrient soil, truly bearing its ripened and ripening fruit.

Here the student will be joyously surprised. Facility, expertness, and confidence will mark his work. Themes will multiply. Mighty impulses will urge from within. He will long for a trumpet, a pulpit, a multitude. He will feel commissioned to go to all the world and disciple all nations. And now he will toil and long and pray for every prophetic gift and grace. Having beheld with long and lingering vision the beauty of the Lord, the work of fashioning into ever-varying corresponding beauty his ever-varying themes with a befitting skill will be to all his awakening powers a joy forever.

This careful fashioning of these sermon themes suggests the lapidary's careful art. And it suggests the lapidary's pride. Each separate theme is like the facet of a gem. It is the emancipation of imprisoned light. And he whose fingers have learned this deft and joyful ministry will know instinctively which shining face to set in the revealing light before the observing eye. In this happy outcome of his work, the preacher's selection of his theme on any day will be an artist's choice.

In this method of Biblical study these following benefits and advantages accrue.

1. It deals exclusively and exhaustively with **Life**, and this in life's most solemn and inspiring range. The Biblical paragraphs are scenes from very history. They are actual dramas. They reflect reality. And they always stand in the light of eternity. Such a method wielding such material is never theoretic. It is never purely academic or nakedly intellectual. It employs and is employed upon full human life. Its very science is a praxis. Its rigid thoroughness conducts along all the avenues of human experience and sets the student face to face repeatedly with the essential alternatives, and the essential issues of our human career. It compels a man to become deeply intimate with his neighbor and himself and God. And this deep thoroughness is involved in the very method inseparably.

Dealing thus with the deeds of life it informs and constructs and upbuilds. Nay, it originates and creates. It feeds and fills and nourishes. It awakens and arouses and revives. It is in sober fact a method of immortality. Its daily practice is the

daily gathering of the soul's true manna — ample, unmixed, heavenly truth. Hence its vital inspiration. And hence its divine commission. Where such vital study prevails, living preachers will not fail.

2. It is in verity a **Method**, and that most strictly normal — the very outgrowth and product of the very structure and texture of Scripture. This is beyond all price. It introduces order into the preacher's life. It brings certainty, confidence, evenness. It regulates. Instead of the wandering eye, the vagrant will, the haphazard pulpit work, there will be clear-eyed constancy, coherence, healthy growth. Sermons will have a rhythm, as the seasons give a rhythm to the year. And through them all will flow a unison like the unison of the sea. This will be an unfailing and abiding benefit, well marked by any man.

At the same time this method can never be rigid. Being itself always a vital product of living Biblical scenes it will always be easily adjustable. It will adapt itself readily, flexibly, even jealously to the passage in hand. It will therefore be varying continually, while still in its main mode of action it will abide the same. In its working, as in Scripture itself, order and freedom blend.

3. It is **Self-sufficient**. For its complete accomplishment the prime essentials are within itself. As surely as the paragraph is a unity, so surely does it enfold its interpretation within itself. Its inherent problems are inherently resolved. Not that all the shadows are thoroughly cleared. No human endeavor may make that claim. But in a Biblical paragraph the major luminaries are within. There is in the mutual consent of varied and varying parts an interplay that illuminates. Its symmetry is in itself a solvent. There is in its balance a spoken judgment. The harmonies give answer to the mysteries. It is thus a method of study whose primary implements are within itself. Outside aids will be forever and eagerly in demand. But they will be only aids — tools to facilitate a master task.

And this same ever-varying unison in the midst of manifold variety, always evident in the always varied Biblical paragraphs, holds continually within itself, and guards right sacredly, the heavenly secret of all philosophy. One is continually looking

upon the vital part in the light of the vital whole. One is constantly comprehending the vital whole as a composite of vital parts — the very substance and core of all philosophic, systematic work. Here is the daily drill in exactness and breadth, in precision and strength, which constitute the very fiber and crown of every scientific task. In the closely chiseled analysis and balanced synthesis of a Biblical paragraph are the shapely columns of a united arch that will bear up its burden easily, and independently and quite alone.

4. It makes a man **Invincible**. His house will be in the citadel. He cannot be flanked. He cannot be surprised. He cannot be decoyed. The man who has become familiar with the size and poise and flexile strength and eternal indestructibility of the average Biblical paragraph holds a shield that cannot be pierced, and grasps a blade that cannot be bent. The Biblical paragraph, to whatever it consents to submit, cannot be induced to disintegrate and disappear. Let the integral elements, the balanced unisons, the inlying problems, the native beauty, and the undying fires of the Biblical paragraph once be fully inspected, encompassed and understood, and it will be seen and shown to be the living indivisible unit, the solid impregnable bulwark of Holy Writ. Here is a fortress that will stand. This is a rostrum that no preacher will ever need to leave.

5. Its strength roots in **Organism**. The Biblical paragraphs, while enduring like the rocks, are not in structure granitic. They are cellular. Their unity and unison are the unison and unity of life. Hosts of single Biblical paragraphs and scenes are marvellous Biblical miniatures. These integral parts throb and pulse with the vitality and vigor of the whole. They are interrelated, as the acorn to the oak, as the fruit to the root, as the hand to the eye, as the conscience to will, as desire to joy. Here is a wonderful mystery, vital for every preacher to know. It will teach him how strength may easily reside in weakness; and how the finite may be the vehicle of the Infinite. He will see and understand how the majestic Christ entrusted his momentous mission to such modest men. The vision and full command of this puissant truth will give a student ever-growing confidence, a warrior ever-rising heroism, and an ambassador of Christ a

divine authority. This is how the prophets and apostles could wield the Messiah's shield and spear. This is how the adult may find his model in a little child. The Truth of God has not alone the immortal vigor, but the marvellous flexibility of life. It is all entire in every part.

6. It is ceaseless, searching discipline in **Logic**. In the vital unisons of the Biblical paragraphs there is a vital wedlock of ideas. The elements are never utterly detached or divorced. They are ideally unified. They are truly one. This method of study is always a reverent inquiry into the method of this unity. It is thus in every case the tracing of a vital argument. It is an earnest, witting search for the secret of the cogency and authority of the Messianic appeal. It uncovers the very springs of prophetic inspiration and fire. It finds the very throne and sceptre of the gentle Saviour's power. It comes into a vision and understanding of the very genesis and birth of apostolic zeal. The gleam of this fact upon the student's mind is like a welcome, beautiful dawn. Its full disclosure is like full day.

7. It yields mental **Facility**. For the work of analysis one must be nimble and acute. Tracing as it does the subtle lines and inner bounds of human life, it demands a swift and sure and subtle eye, awake and attent for every call to inspect, distinguish, and define. For clothing the ever-teeming themes with nicely fitting phrase the thought must be unfailingly original and fresh. This is a daily drill in intellectual dexterity, training the mind to be instant and direct. Here is a by-product and unconscious fruitage of this toil, enriching any man.

8. It issues in mental **Breadth**. This comes from the work in synthesis. The judgment is under continual discipline. The eye is led in every study to see truth full and entire. This means a constant evening and enlarging and sobering and steadying of the mind. Thought grows to be comprehensive, widened, inclusive, of increasing capacity to embrace easily in a single glance variant points of view. Like the ravished, well-trained ear in the wonderful world of sound, the mind will grow in skill to blend, compose, and harmonize, and so to rejoice unspeakably in the deep, broad fulness resident in the order and symmetry

and unison of the Word of God. Here is another by-product and unconscious fruitage of this toil, having surpassing worth.

9. It engenders **Honesty**. The man who is training his eye in every detail to be exact, while making his survey of every horizon complete, sustaining his patience through to the exhaustive result, and appealing stately to God in ordered, all-embracing prayer, is bound to be sincere. His activity will be direct. His goal will be God's very Truth. He will admire simplicity and welcome light. He will follow Christ. And as he studies, he will change from glory to glory and into the very stuff of which martyrs are made. He will be a child of light. Here is for a preacher a benefit of infinite worth.

10. This ensures a glowing **Moral Earnestness**. Such a student will be sure to become a prophet. Impulses will awaken mightily. Conscience will urge and judge. Decisions will drive towards deeds. Convictions will be transmuted hourly into energy. His heart will thrill for God. His scorn will burn at sin. His pride will swell at every thought of Christ. No threat or thrust will make him wince. Whatever the apathy of his age, he will illustrate the devotee, and covet earnestly to carry openly the banner of the King of Truth.

11. It fits one out for **Leadership**. In these massive Messianic paragraphs the full and undiminished energy of the Messianic call throbs upon the student's mind immediately. The aspects of the themes he treats are always majestic. Their arguments are compelling. Their rebukes are convicting. Their judgments are overwhelming. Their awards are soul-filling and supreme. Their attitude is always kingly. This, to one who comes fully to understand, is the style and atmosphere, the mood and posture of these great outstanding paragraphs.

Unto this royal attitude and style and mood the resolute student will inevitably grow. He will be sure to lead. The proportion and outlook of his habitual themes will carry a commanding majesty. His teachings will be a law. His ideals will awaken exalted desire and pride. His onset will be irresistible. All his messages will be pregnant with authority.

12. It makes a man's professional movements **Free**. The Biblical themes are singularly few. But of all the long-drawn

and stately file of Biblical paragraphs no two are alike. They vary like the fluid sea. So fluid and mobile and free will be the thought and speech and unfettered style of the ripened student here defined. In the sovereign realm of oral speech, in the sovereign field of religious appeal, he will be a free-born, full-grown king. Nor will he lightly surrender his crown.

To clarify the method still further, another sample is here appended, by way of illustration.

A SAMPLE STUDY

Isaiah ii: 2-4

Eventually shall the mountains of Jehovah's house be set upon the brow of the range, and transcending the hills.
And unto it shall all the nations stream; and peoples shall come in multitudes, and say:—
Come, let us ascend to the mount of the Lord; up to the house of Jacob's Lord.
And let him teach us about his ways; and let us walk upon his paths.
For forth from Zion proceeds a law; and forth from Jerusalem the word of the Lord.
And he decides between the nations; and mighty peoples he rebukes.
And into plows they forge their swords; and into pruning-hooks their spears.
No more doth race seize sword against race; and men learn war no more.

I. Analysis.

1. THE SCENE. An armoured, divided, embattled world—with its swords, and strifes, and desolations, and deaths—as beheld from the world-commanding temple of God.
2. THE MESSAGE. A vision, a prophecy, an interpretation of the world's career.
3. A JUDGMENT. By Jehovah, in rebuke, upon the world's international events.
4. A TRANSFORMATION. A world-truce, concluding wars, transforming arms, adopting peace.
5. THE GOAL. In Jacob, in Zion, in God's house, under God's tuition—whither all the world spontaneously convenes and flourishes in the employment and enjoyment of all the implements and ministries of universal peace.
6. THE ERA. In the sequel of days, when the world history is complete.
7. THE PROPHET. The ideal, the impulse, the conduct of his mission.

II. Synthesis.

Out of the midst of world-wide hostility and hate, and of age-long contention and death, through the sovereign and patient discipline of Jacob's God, the Hebrew Seer beholds and proclaims the

ultimate surrender by all the world of its spirit and instruments of strife; and under the majestic dominion of Jehovah's word from Zion, the world-wide adoption of the heavenly principles of friendliness, fruitfulness and peace.

Or more briefly:—

In the Hebrew prophetic hope, by virtue of the Hebrew Jehovah's rule, the symbol of the plow in the life of the world shall ultimately obliterate the symbol of the sword.

III. Problems.

- 1 The sword—its sole utility, to multiply the dead.
- 2 The plow—its sole utility, to increase life.
- 3 The causes of war.
- 4 The conditions of peace.
- 5 Can greed and cruelty be really overcome?
- 6 Will equity and goodwill ever become national traits?
- 7 Is there a God of nations?
- 8 Has the God of nations ever had a prophet?
- 9 Is the God of the Hebrews King of kings?
- 10 Has Hebrew law validity for all the world?
- 11 The commanding majesty of the Hebrew hope.
- 12 The meaning of "the last days"—"eventually."
- 13 Is a far ideal worth heeding, or hailing, or heralding?
- 14 How to behave while peace delays.
- 15 Is this predicted issue a "natural" issue of human events?
- 16 The bearing of divine revelation upon world events.

IV. Prayer.

Lord God of Israel, King and Judge of all, thy throne is above all heights, thine authority is above all thrones. Thou sendest forth thy law, and all the nations bow. Thy rebukes are terrible; and when thy judgments are in the earth, all the peoples tremble. In company with all who worship thee we draw near to the temple of thy majesty in adoring praise. In exalted hope of thy just and firm dominion over all mankind we joyfully devote and pledge to thee our humble service all our days, accepting with all our hearts thy law, bowing humbly to thy pure discipline, and earnestly interceding for thy universal reign. Let the nations, O Lord, let all the nations praise thee. Let all earth's kings come bending unto thee. Let all who prosper bring presents unto thee. Let all the thronging multitudes of men draw near and behold how he whose kingdom is from sea to sea hath in Zion glorified his habitation and gloriously fulfilled his prophet's word. Rebuke, O Lord, mightily rebuke all war. Break every spear. Lead in the blessed era of universal, ever-during peace. Clothe all the earth with beauty. Gladden every heart. And so bring all in every tribe and land to welcome thy heavenly gifts of heavenly abundance and kindness and peace. And all the glory forever and forevermore shall be unto thee and to thee alone. AMEN.

V. Sermon Themes.

- 1 A prophet pondering world events.
- 2 A prophet aglow with a patriot's pride.
- 3 A prophet proclaiming a religion for the world.
- 4 A prophet mingling statesmanship with faith.
- 5 A prophet's bravery in assailing war.
- 6 A prophet's idealism in predicting peace.
- 7 A prophet in a poet's attire.
- 8 A prophet's discipline in patience.
- 9 The wicked splendor of the sword.
- 10 The lowly beauty of the plow.
- 11 The far-shining glory of God's house.
- 12 How wars begin.
- 13 The beginnings of world-wide peace.
- 14 There is a Judge of nations.
- 15 They shall all be taught of God.
- 16 There are prophets of the Most High God.
- 17 Who are believers in peace?

This exposition shows this method of Bible study for preachers to be severe. This severity it is impossible to relieve. The method roots too deeply in the living grasp of Scripture to be supplanted. But taxing as the method is, its leaf is always green, and in its season its fruit will never fail. Its only call — and none that rings for preachers is half so clear — is for daily tilth. It pledges precious ingatherings to him who brings to this field a man's full life of daily husbandry. The preacher here portrayed attains his stature, just as mother nature gives its stature to an oak — by the patient years of God. This will be the costly, precious tribute of the preacher's professional honor and pride. It is a life-time enterprise. The method infolds a growth. No acorn may boast to be an oak. But given the refreshing rivulets and the faithful years, and lo! — a stately, benignant tree. So with the heralds of God. Given the growing, patient years with their faithful, covenanted toil, and behold — the free, benignant, well-formed herald of God's full Truth. Blessed is such a man.

CLARK S. BEARDSLEE.

Hartford, Conn.

THE LIMITS OF ORGANIZATION.*

The familiar things of life are among those of which we are apt to know the least. We are conscious of their presence. We know something about them. We grow accustomed to them, and miss them if they are taken away, but we do not know them. How many of us, for example, could give even a passably correct account of the grass under our feet or the constituent elements of the air we breathe? We rejoice in green fields and the sweet breath of a May morning, but we rejoice in them as children, without knowledge. Our beliefs concerning the nature and processes of these enchantments are perchance as crude, as far from the scientific fact, as the beliefs of the worshippers of the great god Pan or of Aurora, the rosy-fingered daughter of the Dawn. So with ideas and expressions of thought. Society gives form and definition to certain notions which we accept without challenge. They are familiar to us from our youth up. They belong to the long list of things taken for granted. But in the course of time conditions change. Old formulas no longer satisfy. We discover that opinions, principles, yes, even beliefs are based upon and determined by conditions. They are man's effort to explain that which is. Hence when conditions change that which was regarded as settled must be re-examined.

It is with a change of this kind, involving an idea familiar to us all, that I propose to address you this evening.

To say that men believed at any time that the principle of organization was applicable to all phases of human activity or to any phase to an unlimited extent would be manifestly absurd. But we have been accustomed to believe that when coöperation is necessary, efficient organization is indispensable. In the business world, in the realm of politics and of the church we have wit-

* Address at the Graduating Exercises of Hartford Theological Seminary, May 27, 1908.

nessed the evolution of highly organized governing bodies. In each case we have notable examples of success. But the success has not always brought happiness to society as a whole. In many instances the lives of men have been stunted and impoverished. A few have prospered and many have suffered. Not always but often. Inevitably the notion that organization is indispensable to society has fallen under suspicion. Does the fault lie in the thing itself, or does it arise from a misunderstanding and consequent misapplication of its principles?

Organization has a hard, modern ring. It seems more appropriately applied to business and party politics than to offices of state and church. But the distinction is without solid basis. It holds over from the time when men believed that kings ruled by divine right, and is fostered by the fact that a large section of the Christian world still bows to the absolute authority of a church organization which claims to be divinely constituted. In each case there exists what man has devised, and it is upheld and prospered by divine grace exactly as other undertakings are or may be. That which thus exists by man's devising is the organization, whether we call it the company, the party, or the church. In one form or another it is coexistent with society itself.

Organization serves the same purpose in business, in politics, and in the church, and in each case is subject to the same laws of human nature and experience. This becomes almost self-evident as soon as the purely human character of all organization is perceived. Nevertheless, because we are still under the thrall-dom of old distinctions, definitions and prejudices, it is necessary to point out the essential similarity existing between organizations in each of the three relations.

Organization holds together men and groups of men in societies as the warp unites the separate threads of the woof. In business see what has been accomplished by the simple device of incorporation, which is organization sanctioned by law. Five men meet at an appointed time and place to coöperate for a definite purpose. They sign certain papers and file them with an officer of state. Thereupon, the state, in the exercise of its sovereign power, brings into being a creature; makes it responsible to society, but

responsible to a limited degree only; endues it with what is virtually perpetual life; clothes it with power. The creature thus constituted is capable of becoming immensely strong — overwhelmingly so. This combination of the natural and financial resources of many men, sifting out the weak and inefficient, advancing to leadership those whose talents fit them peculiarly for the enterprise, protecting capital from undue risk by limiting its liability, has furnished to the world a new engine of tremendous power, which under the control of a highly organized body of men has given an impetus to progress never before witnessed.

In politics the same method was adopted. It was natural that, having learned how to meet the demands of commercial expansion, men should adapt the successful method to political expansion. The democratic movement, culminating in the first third of the nineteenth century, threatened to overwhelm the institutions of government. The organization of parties of the present type and composition came about in response to the well-founded fear that without effective direction and control, popular majorities would render government unworkable. And what is the structure of a successful party organization? There is some one in highest command. Around him are lesser commanders. They form the inner council. In each ward and precinct are lieutenants and sub-lieutenants, each responsible to someone higher up. Thus there is constituted a body not inaptly likened to an hierarchy. It has one great object; to control votes. Sometimes it is the votes of the electorate, sometimes of the city council, or of the state or national legislature; but it is always votes; everything else is incidental. Observe, too, that whether a political organization is for or against good government, it is put together in the same way. Whatever we may say of the abuse of the party system, of the dictatorial and at times corrupt use of power and influence by "bosses" and "machines," we are forced to acknowledge the efficiency of political organization. Indeed, the forces of good government have learned by bitter experience that without organization — complete, thorough, permanent organization — they cannot prevail over the forces of political corruption.

In the church we find that some form of effective coöperation

is an indispensable adjunct to the spread of the gospel throughout the world. The church, like the political party, seeks to bring its influence to bear upon the individual. To be sure it wants *him* rather than his vote. But practically that makes little difference. The individual man must be reached. The workers are few, the field is immense. In order that effort may not be wasted, that all may be reached as rapidly as possible, organization is necessary. Those churches are the most efficient whose organizations resemble the business and political organizations already described.

Several of the leading Protestant denominations, perceiving the necessity of more effective working machinery, are leaning toward greater centralization of executive powers. The democratic character of the organization of the Presbyterian Church is proving at least an inconvenience. The General Assembly is now composed of nearly one thousand Commissioners chosen from a field so wide that the vast majority of them are strangers to one another. The moderator is a temporary officer. The assembly itself is ephemeral. A serious need is felt of a body clothed with the powers of an executive committee, permanent in character and small enough for effective coöperation. In the Episcopal Church the same lack is experienced but in a different way. There are bishops but no permanent head of the organization as a whole. It is as if the governors of the several states undertook between them to perform the duties of chief executive of the United States.

On the other hand, in sharp contrast with these Protestant denominations, stands the church of Rome, the most highly organized of all the churches, if not of all bodies, religious or secular, and in some respects the most powerful. Of its limitations I shall speak presently.

No student of industrial or political affairs, and I assume no one who seeks to understand ecclesiastical affairs, can afford to ignore the part that organization has played in all human activities. It has been a great force making for a marvelous progress. How indeed would civilization itself be possible without it? Civilization is the orderly arrangement and working together of the activities of a nation made possible by believing, thinking and

desiring in common. This is not to be blind to the manifest failures and shortcomings of organization, but merely to recognize its inevitable and indispensable relation to civilization and progress.

Nevertheless, before committing ourselves unreservedly to it, let us take account of some of the things organization cannot do and some of the things it is not. Organization is an engine of progress, but it is not progress. It may give the man of affairs an opportunity to transform conditions, but it cannot create his genius. It may enable a political party to win victories, but it cannot take the place of the humblest worker in the ranks. It may be a vehicle for the spread of the gospel, but it cannot put faith into a single soul, nor serve as a substitute for the worshipper, nor relieve any man from that kind of personal service to his fellow men which is the flower and fruit of the second great commandment. Organization has neither hands nor brain nor heart. It is merely a method, an instrument, as useless in the hands of the unskilled as a hoe in the hands of an ape and it may be as dangerous to society when controlled by unprincipled genius as a man-of-war operated by pirates.

But while organization cannot do any of these things, while it neither creates genius nor faith nor love, may it not be true that it possesses a virtue of its own, which makes it worthy of veneration and loyal support? Let us see. A young man seeking a place in the world of business enters the counting house of some great financier. The offices with their luxurious appointments command his admiration; the variety and scope of the undertakings, the immense detail of the business, the perfect system under which it is conducted — these outward and visible signs of the life and character of the organization — win his respect. Another young man, dedicating his life to Christ's work, leaves the Seminary to take his place as an assistant in one of the great churches of the world. It is set in the midst of a city where the stream of life flows strongest. Its graceful proportions are a joy to the eye; its stately interior a silent summons to prayer; its organ peals forth melodies enchanting the mind; its well ordered services are a refreshment and inspiration to the

soul. Surely in either of these cases there is something worthy of devoted service and loyal support! Yes, truly, but why? Time effaces first impressions. Our young man has become accustomed to the magnificence and impressive beauty of his surroundings. Life has laid its hand upon his shoulder and asks him the meaning and purpose of it all. If he heeds the question, he will listen for something more than the tell-tale hum of a busy office or the enchanting melody of an organ. He will look beyond the medium of counting house and church to that for which each exists. Magnificence and beauty, systems and services, will seem to him as emptiness unless that which they serve is worthy of his devotion.

All organization exists for the accomplishment of an object; but it is not the object. This should be self-evident enough; but there are men who never see beyond luxurious appointments and systems highly developed, who never hear more than the music of an anthem and the oratory of a prayer. To such minds the preservation of these incidents of organization is of equal importance with the attainment of the great object for which the organization was created. It is of no use to point out to them, by way of illustration, that if oil wells dried up there would no longer be a reason for the existence of oil companies; that if all men thought alike and did their full duty as citizens there would be no need for political party organizations. They reply, that this but proves the theoretical character of your position; for oil wells have not dried up and all men do not think and act alike. For all practical purposes, they say, loyalty to the organization is loyalty to the cause. In other words, if you prefer oil lamps to tallow dips, put no troublesome restrictions in the way of the organization which has brought petroleum to the laborer's cottage, even though laws are being broken. If you believe in the principles of the Republican party, do not oppose the candidate put forward by the organization, even though he be unfit for public office. The argument for loyalty to church organizations is more subtle. Their advocates seek openly or otherwise to base their claims upon divine sanction. But the fallacy has been effectually pointed out by Dr. Dulles of Auburn,* who dis-

* The True Church.

tinguishes between the church and any particular organization of the church.

So far as the organization is concerned—in business, in politics, or in religion—let us not be deceived. They are all of them of man's devising. No one of them is worthy of support unless it truly represents the cause for which it purports to stand, and it is worthy of our support just in proportion to the extent to which it aids the accomplishment of the object of its creation.

But here we are face to face with a difficulty. Who shall say whether a given organization truly represents the cause? Surely not the organization. The master, not the agent, must decide. But who is the master? Not the majority of the company, the party, the church; for the majority of today is the minority of tomorrow, and more often than not it is the single voice, as of one crying in the wilderness, that rouses men to a realizing sense of the essential unfitness of a particular organization. Was it not so in the days of the prophet Amos, of Savonarola, of Huss, of Luther, of Zwingli and of Calvin? And may it not be so again in the twentieth century?

That which decides for or against the fitness of any organization is no man or body of men. It is an influence, emanating from the divine in man, freed to the human race by virtue of the greatest achievement of modern society. It is the love of truth, of righteousness, of life and freedom in expressing it. Applied to the church, it is what Father Tyrrell* defines as authority: "Something inherent in, and inalienable from [the multitude]; it is the moral coerciveness of the Divine Spirit of Truth and Righteousness immanent in the whole, dominant over its several parts and members; it is the imperativeness of the collective conscience."

Failing utterly to recognize this truth, the church of Rome is driving from her support some of the strongest, most enlightened of her members. It is impossible to read the literature of modernism without appreciating how great an opportunity the organization of the Roman Church is losing by stubbornly insisting that all who call themselves Catholics shall accept its in-

* What we Want, p. 369.

terpretation as the only guide in matters of faith. The situation would not be so desperate, if the Curia were a truly representative body, and if the principle of *responsibility*, in the parliamentary sense, were recognized. But in that case Rome would cease to be Rome.

The church of Rome has performed great service to mankind. In the capacity of mine host she held aloft a lighted candle when night was upon the world, to the unspeakable comfort of a company of pilgrims waiting for the coming day. But the sun has risen. Its rays stream through the chinks and crannies of the shutters. There is a stir within of those who would throw wide the protecting barriers of the night. Yet mine host bids them rest content with the light he has so long supplied, and exclude the day.

Nor have Protestants been free from a like fault. Those who fought the intolerance of Rome in their turn became intolerant. Luther advocated death for heresy and Calvin restored it to the statute books as a crime.* The heresy trials of recent times have turned upon the right of majorities to dictate in matters of belief. The situation is not unlike the exclusion of citizens from participation in party primaries for what the organization is pleased to call disloyalty. Surely there should be some way of finding a place for every follower of Christ within the pale of the organization of the church. The organization which excludes any who love truth and righteousness and freedom will in the end cease to be a vital force and must inevitably fall into decay.

What, then, should be our attitude toward organizations in the business world, in politics, in the church? Clearly it should not be to discard them and unaided seek to accomplish the object of our desires. "No man," says Burke, speaking of political organization, "who is not inflamed by vain-glory into enthusiasm, can flatter himself that his single, unsupported, desultory, unsystematic endeavours, are of power to defeat the subtle designs and united cabals of ambitious citizens. When bad

* "Protestantism and Tolerance;" Proceedings of the Hist. Assn., Dec., '06, by Prof. G. L. Burr.

men combine, the good must associate; else they will fall, one by one, an unpitied sacrifice in a contemptible struggle.”* Nor, on the other hand, ought we to fall into the error of unduly exalting the usefulness and power of organization.

Educated men are under a duty to think, to have opinions, to coöperate. Those who hold the same beliefs must unite. Differences of opinion as to method ought not to keep them apart.

The churches can learn much from what is happening in business and politics, if only they will grasp firmly the fact that organization is an instrument, a method common to all activities. These are days of great combinations. Shall the forces of industrialism be suffered to excel the forces of Christianity in settling differences and overcoming the wastes of competition? The differences which have separated nations and resulted in war are being adjusted by international arbitration. Separate nations and different forms of government will doubtless continue to exist, but mistaken notions of patriotism stand less chance now than formerly of driving men to war. “My country, right or wrong,” is, after all, only an appeal to loyalty to organization.

Men are deserting the churches, partly because of differences of opinion on minor points and partly because some church organizations have apparently forgotten the reason for their existence. Citizens refuse to do their duty as voters at primaries and on election days, because they disapprove of the “machine.” Their desertion is partly the machine’s fault, but by no means altogether so. Business organizations are attacked with indiscriminate violence, because some have arrogated to themselves more powers and privileges than the law intended they should. In each case the result is largely due to the failure to understand the proper functions of organization; to form a clear conception of what it is and of what it can do; and, what is most fundamental of all, to realize that the object for which any organization was created is the only excuse for its existence, and that if it has forgotten that object or neglects it too long, it not only will inevitably fail, but it deserves to fail.

* Present Discontents.

The object of the churches is to carry the light of the Gospel to all people, to turn men from sin, to save those that were lost. I do not understand that the effort is to be made for some only. It is for all. Is it not true, then, that if we put up barriers, become ecclesiastically exclusive, regard our particular sect or denomination as *the* channel through which the saving power of divine love is to flow to men, we are, just in so far as we do these things, working against the object for which our church exists? We are not reaching all. Not only so, but we are wilfully excluding some who seek the light.

If it should seem to any of you that I have spoken too boldly for a layman concerning church matters, my excuse is that that which I observe to be true in my own field, seems to be equally true in yours, and the message I bring you is practically the same as that which I have endeavored to deliver to the men with whom I have been working in the field of politics. It is this: Upon the colleges and universities, the schools of divinity and of law, rest the burden of training men to carry on a very large and important share of the world's work. If you who leave these doors have breadth of vision as well as accuracy of learning, if you have learned to distinguish clearly between the vital things of life and those which are of secondary importance, if you no longer confuse processes with products, then indeed the world will be the richer that you have lived in it and you will have justified the existence of the institutions from which you have come.

In both church and state we have need of trained and thoughtful men, for there is much confusion of ideas. In such times there is but one safe rule to follow. Get back to first principles. Begin with fundamental truths; but be sure that they are fundamental. One can hardly fail to perceive that the Oxford movement, which stirred England to its depths at the close of the first third of the nineteenth century, failed in just this respect. In an endeavor to get back to the mother church the leaders of that movement failed to get further than to the organization. The mother church is found wherever two or three are gathered together in Christ's name. It may be in a cabin in the wilderness or in a cathedral in the city, under a simple form of government

or one highly organized. It does not matter, so long as it has light and more light, and has room within its walls for all who believe in God and in the teachings of Jesus of Nazareth.

HARRY A. GARFIELD.

Princeton, N. J.

In the Book-World

In his *Sayings of Jesus*, Harnack endeavors "to determine exactly the second source of St. Matthew and St. Luke (Q), both in regard to its extent and its contents, and to estimate its value both in itself and relatively to the Gospel of St. Mark." First, our author analyzes the non-Markan sections common to Matthew and Luke, noting the differences as well as the agreements. Second, he enters upon a linguistic and historical investigation of Q, taking up the questions of vocabulary, grammar and style, characteristics of subject-matter, order of sections, etc. The conclusions reached are that Q, apart from the introduction, is a document of the highest antiquity, that it was a compilation of sayings originally written in Aramaic and is more ancient than Mark's gospel, that the influence of "Paulinism," so strong in Mark, is wanting in Q, that the latter was composed in Palestine and was unknown to Mark who wrote from Rome, that it was probably the work of the Apostle Matthew, that it is free from bias and apologetic and gives us a portrait of Jesus which has ever remained in the foreground, and finally that the document formed the central theme of the message of Our Lord. The whole treatment is clear and thorough-going, and tends to strengthen confidence in the gospel history in spite of our author's strictures upon the Gospel of Mark. The translation belongs to the Crown Theological Library. (Putnam, pp. 339. \$1.75.)

E. K. M.

Rev. J. C. Carrick, B.D., has written the volume on *Wycliffe and the Lollards* in the series devoted to the World's Epoch Makers. Wycliffe certainly deserves a place in such a series, but it is unfortunate that the general editor, Oliphant Smeaton, did not select a more skilled and careful writer for this particular volume. If this were not possible, the general editor owed it to the public that he should himself at least read the book and free it from some of the more obvious errors. The work is written in good English and the writer has a fairly good acquaintance with the contemporary events in English and Scotch history. The account of the Lollards contains much valuable information. On the other hand there are many needless repetitions, the same fact being given in some cases three or four times. There is much space devoted to unimportant and often irrelevant details. But the main defect is in the number of errors. There are frequent typographical errors. We find on page 130 "beside" for bedside, page 190 "vry" for very, on page 216 "Imdividual" for individual, 229 "stiking" for striking, 248 "ffesh" for flesh. There are numerous careless statements such as

"The bones of Columbus have been shifted all over the New World and the Old," p. 144. The most serious defects are due to the carelessness or ignorance of the author relating to facts of general church history. As this book will be widely used, being included in a popular and valuable series, it may be worth while to give a list of the more important of these mistakes. On page 8, "Jerusalem the Golden" and "Brief Life is here our Portion" are attributed to Bernard of Clairvaux instead of Bernard of Clugny. The poem has three thousand instead of six thousand lines. On page 26 the statement is made that "Innocent III was still residing at Lyons in 1250." This should be Innocent IV. Innocent III died in 1216. Caedmon of Whitby lived in the seventh, not the sixth century, p. 59. The statement on page 60, that Bede "had for his amanuensis none other than St. Cuthbert himself" is wrong. St. Cuthbert died when Bede was thirteen years old. Bede wrote a life of St. Cuthbert. The amanuensis Cuthbert was a pupil of Bede. On page 74 the date 1736 was probably intended for 1376; "plenitudo potestatis" is apparently intended for plenitudo potestatis on page 75. John VIII was not the successor of Leo IV. There is a late legend of a female pope succeeding Leo IV, but with so little foundation that it has no place in a sober historical work. On page 82 Pope Hildebrand is placed "a century or two" later than the fourth century. This is within five hundred years of being correct. On page 93 is the startling statement that John of Gaunt became "the patron, defender, and friend of Wycliffe" and "stood by him as Charles V stood by Luther." The author had a dim memory that somebody stood by Luther, but he should have guessed again. It was not Charles V, but Frederic of Saxony. Clement IV is probably a misprint for Clement VI on page 96. On the next page Gregory IX should be Gregory XI. The command did not come to St. Francis "repair my church," when he was in Rome, but in Assisi, p. 113. On page 156 read Clement VIII for Clement VII. There is a curious statement on page 168, that a German nun named Roswitha is said to have assisted Gregory of Nazianzen, patriarch of Constantinople, in the production of some of his dramatic works. It is not quite clear how a German nun of the tenth century could assist a Greek bishop of the fourth century. It must have been in some previous incarnation of the nun of Gandersheim. On pages 281 and 322, Württemberg should be Wittenberg. On pages 287-8 there is a most astonishing statement concerning the founding of the University of Leipzig: "finally the German influence prevailed and the Bohemians seceded and founded the University of Leipsic, of which Hus was in 1409 elected rector." This is wrong in four particulars. On the same page read Alexander V for Alexander II. On page 299 substitute Jerome for Hus in "Hus saw that his hour had come." Is an elephant a "truncated quadruped"? p. 301. Pope Sixtus IV did not found the Inquisition in 1480. The institution existed long before that time (page 312). Julius II was not the successor of Alexander II but of Pius III, who was the successor of Alexander VI. (Imported by Scribner, pp. 329. \$1.25 net.) C. M. G.

The Religion of the Veda, by Prof. Maurice Bloomfield, of Johns Hopkins University, constitutes the seventh series (1906-1907) of the

American Lectures on the History of Religions. The author gives a critical estimate of Vedic religion, and after devoting two lectures to comparative mythology, takes up the theosophy of the Upanishads. It is erroneous to suppose that the Vedic hymns enshrine a primitive type of nature-worship. They are, Prof. Bloomfield tells us, the product of an already highly-developed sacerdotal system. The singers mar their compositions with most unpoetical allusions to the accessories and technique of the sacrifice, and often make broad hints concerning the expected sacrificial fee. The most fulsome praise is accorded to the liberal sacrifices. In a word, the cultus is tinged through and through with sacerdotalism. The so-called "henotheism" of the Rig-Veda is likewise due to this ritualistic tendency. As a matter of fact, the gods have become subordinated to the sacrifice. This goes far to explain the fusion and blending of the dieties invoked by the Vedic poets, but it becomes even more significant when viewed in its connection with the later development of Hinduism. Elements of a speculative philosophy occur even in the hymns of the Rig-Veda. The conception of *ṛta* or "cosmic order" likewise suggests a monistic view of the world. Prof. Bloomfield maintains that the origin of Hindu theosophy and the rise of pessimism are quite distinct problems. Theosophy began with the attempt to rationalize the ceremonial of the sacrifice. It appears, first of all, in the theosophical charade of which a good example is found in the Riddle-hymn of Dirghatamas. In this new development the royal caste seems to have taken the initiative. The king (or noble), at whose expense the sacrifice was offered, asks questions, which are, in turn, answered by the priest. The characteristic developments of later Hinduism arose in the plain of the Ganges. The notion of transmigration was originally pure folklore. Two factors seem to have stimulated the growth of pessimism. One may be found in the privation and hardship of life in a land exposed to periodical famines. The other sprang from the recognition of the finitude of human merit. Even the ancestors who, according to the earlier belief, were supposed to have gone to the heaven of Yama, could not have accumulated merit sufficient for *eternal life*. Hence, even they must be exposed to at least the possibility of "re-death" or "death-anew." This notion of "death-anew" became fused with the merely fanciful notion of transmigration. Thus arose the belief in successive births and life-times issuing in eventual non-existence. The logic of this process was found in the doctrine of karma (deed), or entailed consequences. A more positive element in the philosophy of the Upanishads was derived from the earlier type of monistic speculation. The two concepts of the *atman*, or self, and of *brahma*, or religious devotion, had come down from early vedic times. The later philosophy treated the two ideas as interchangeable, and salvation was held to consist in the affirmation of one's own brahma-hood (*Tat tvam asi*, "that art thou," Chandogya Upanishad, VI, 13, 3). This development reveals the true character of Hindu monism. The same tendency which reduced the dieties of vedic nature-worship to mere accessories of the sacrifice reappears in the affirmation that *brahma(n)* is the only real existence. Even Varuna, the God of Holiness and Sovereignty, necessarily loses all higher godhead in the presence of this impersonal substance. This is

the lesson, and we may add, the warning, of Hindu religion. It is one which applies to the characteristic forms of mysticism, whether they occur in Christian or in non-Christian lands. (Putnam, pp. 300. \$1.50.)

W. J. C.

Last November Dr. James Dennis delivered the four lectures on the Converse Foundation, in McCormick Theological Seminary, which are now published under the title *The New Horoscope of Missions*. The signs in the missionary sky have been many and most significant during this new century and nobody is better fitted to interpret them than this eminent lecturer. The titles of the respective lectures give the range of the book:—A new World-Consciousness, Strategic Aspects of the Missionary Outlook, A new Cloud of Witnesses, Fresh Annals of the Kingdom. To these four lectures there is added as an appendix an address of the author on The Message of Christianity to Other Religions, which was delivered before the Parliament of Religions. The book is what one would of course expect from Dr. Dennis, it is packed with facts. But more than that, these facts are marshalled in relation to their logical significance for the present and the future, in a way that makes one both tingle and tremble. In the face of these marvelous opportunities opening, of these brilliant successes achieved, of a world waiting to give and a world waiting to receive the message of the Christ, it is hard to be patient and wait on the slow processes of human believing and planning, and giving and doing. One can find in other publications more detailed exposition of what this or that missionary society is doing here or there, but it will be hard to find a volume of this compass, which with such balanced firmness of presentation and with such a thrilling power of simple fact reveals as does this work both "the promise and portent" of the mission cause today. (Revell, pp. 248. \$1.00.)

A. L. G.

The wide interest that has been aroused by the large success of what has come to be generally known as the "Emmanuel Movement," centering in the church of this name in Boston, has secured for *Religion and Medicine*, by Rev. Elwood Worcester and Rev. Samuel McComb, ministers of Emmanuel Church, together with Dr. Isador H. Coriat, the co-operating physician of the "movement," an eager reading since it has been announced as "the official book" elucidating their principles and methods. It is unnecessary in view of other matter in this magazine on the subject and after what Hartford Seminary has done by means of its Simpson-McComb course of Lectures, to speak of the significance of the theme which the book handles. It consists of 19 chapters, an introduction and appendix. Of the chapters, seven are by Dr. Worcester, five by Dr. McComb, two by them jointly, and six by Dr. Coriat. With such a composite authorship a certain amount of duplicate matter is unavoidable, especially when one compares the chapters written by the clergymen with those written by the physician. But in view of the somewhat tentative nature of the whole project, the volume perhaps has more value than if it had been unified by a single mind. To the reader uninformed on the whole subject, if such there be, we would suggest the

reading, first of all, of the first appendix by Dr. J. W. Achorn, on *Some Physical Disorders Having Mental Origin*, as a preparation for the more elaborated discussion of the causes and cures of these. As general introduction to the physiological, psychological and religious aspects of the subject, as well as a thoughtful apology for the undertaking of such work by the church, the book serves its purpose excellently. It is dealing all the while with matters much under debate by scientists, historians and theologians, and the authors would doubtless be the first to disclaim any assumption to have said "the last word." But it makes very clear three things at least,—first, the element of rationality in many of the religious and therapeutic fads that have been current among us for some years; second, the beneficent power that lies in the recognition and scientific utilization of the intimate relation between mind and body; third, the serious neglect on the part of the Christian Church of an inherent potency it possesses for bettering men's physical and moral condition. Every good thing has possibilities of evil in its abuse. The church has doubtless gone so far in the direction of "spiritualizing" its teaching that its instruction has lost in power when addressed to men having bodies as well as souls. It is possible, of course, to "physicalize" excessively the Christian motive. It is for the future to strike the sound balance. The authors in what they have done and written have made a contribution of great value toward the restoration of the desired equipoise. (Moffat, Yard & Co., pp. x, 427. \$1.50.)

A. L. G.

Mr. George Paulin, who characterizes himself as "a life-long evolutionist," has submitted to "a critical examination, the fundamental principle of the Darwinian theory," and comes to the conclusion that there is *No struggle for Existence, no Natural Selection*. The essay is addressed to "orthodox Darwinians," who make the struggle for existence and the consequent survival of the fittest the chief, if not the sole factor in the evolutionary process. Mr. Paulin believes in the Lamarckian doctrine of the modifying influence of environment in directing the course of progress; but deepest of all holds to the controlling power of a benevolent God shaping the course of the world to the achievement of His own gracious purpose. The doctrine of natural selection, with its involved conception of nature "red in tooth and claw", shrieks so fiercely against his faith in God that he is moved to a new analysis of the impulses and evidences on which is constructed the theory of progress through strife. Many writers, evolutionists, and others, have urged against the efficiency of natural selection the inadequacy of fortuitous small variations to produce the progress of the world through the advantage thereby secured in the struggle for existence. And it has quite generally been accepted that other factors in evolution must be introduced in order to account satisfactorily for the result. In addition to this more common criticism, together with the lack of palæontological evidence in support of the theory of progress by minute variations, Mr. Paulin attacks the central position of orthodox Darwinism and denies that there is any proof that a veritable struggle for existence really takes place. He argues on the other hand that there is manifest in nature a provision by which the

birth rate among men, and the advance beyond feeblest infancy among prolific animals, is so adjusted to the food supply that a balanced progress, not frantic strife against extermination, is the characteristic of vital evolution. As illustrative of this he examines with care the records of the habits of carnivorous animals in captivity, and in a natural state so far as practicable, and finds that the males devour the young immediately after birth except in those cases where favoring conditions have rendered it possible for the female to conceal the young till the first early days that seem to incite to paternal cannibalism are passed. This is also the case with the most prolific graminivorous animals, *e. g.*, rabbits. The extraordinary increase of the latter, since their importation into Australia, he conceives to be due chiefly to the favoring environment making it possible for the female, in the wider spaces and denser coverts, to succeed in rearing more families. He will not of course altogether eliminate the influence of the absence of animals of whom rabbits are the natural food. Such a principle of reduction of animal life may not seem very attractive to sentimentality, and yet it must be recognized that it presents a method of eliminating the struggle for existence, and produces its results with practically no suffering. So with the animal world in general, the author believes we have no such thing as the universal warfare which orthodox Darwinism depicts; but a balanced progress, numbers being adjusted to environment by ways which have no trace of the horrors of war and starvation. The author does not profess to have solved the whole question by the fact of the restriction of the number of young, by the foregoing methods. But he finds in this one factor, consonant he believes with others as yet not fully discovered, a method which agrees with his belief in the purposes of a gracious God. It is a remarkable fact that both of the eminent enunciators of the law of evolution through the survival of the fittest, were led to their conclusions through reading and accepting Malthus' doctrine of the relation of population to food supply with the inevitable result of a starving world. Since Malthus' doctrine in regard to mankind served these naturalists as the basis of their doctrine of natural selection—our author addresses himself to the exposition of its fallacy. Malthus treats as a negligible factor those moral considerations that might lead to the diminution of human offspring in proportion to decreased food supply. This, which may be called the sociological phase of the discussion is full of interest, both for the facts it presents in support of the author's main thesis and also for the material assembled illustrative of the great increase in population incident to the remarkable decrease in the death rate in civilized countries, not only in the last century, but within the last twenty-five years. In general, however, his argument goes to show that "hard times" result in an immediate rise of the age of marriage and a consequent diminution of offspring. The result is that the balance of population and sustenance is secured, not through a struggle for existence comparable to a war of all against each, and each against all; but by a divinely beneficent ordering working in subtle and in large measure hidden ways to the achievement of a gracious purpose for man. The book contains a great deal of interesting information, and is a wholesome protest against the too wide tendency to interpret

the world and all processes in it from harshly materialistic premises. It has a good general index and a supplementary index to tables of vital statistics. (Imported by Scribner, pp. xxii, 262.) A. L. G.

The title of Dr. W. H. Fitchett's book *The Beliefs of Unbelief*, is suggestive of Mr. Frank Ballard's brilliant apologetic, the "Miracles of Unbelief," but here the similarity ceases. Dr. Fitchett's book fails of the logical acumen, the intimate familiarity with the latest phases of thought, the ability to think the modern unbeliever's thoughts from his own premises, which are so strikingly characteristic of Mr. Ballard's work. The volume reads as if it had been originally prepared for oral delivery and it has the tone of a firm, warm Christian conviction. Its appeal is thus rather to the religious nature than to the intellectual processes. It is excellent in its insistence on the reality of divine personality, and passages in its presentation of the apologetic significance of Christ's character are put not only with glow but with logical power. It would have seemed a stronger book twenty years ago than it does today. (Eaton & Mains, pp. 293. \$1.25.) A. L. G.

Dr. I. K. Funk's little book, *The Next Step in Evolution*, first appeared half a dozen years ago and was reviewed at that time. The appearance of a fourth edition indicates that it has found, as we then suggested it would, many who have been interested in his theory of the evolution of the spiritual life of man through the gradual conformity of it to the implanted life of Christ. (Funk & Wagnalls, pp. 107. 50 cts.) A. L. G.

It is some time since we have read a book which we could more cordially commend to the exclusive reading of those who are sure to disagree with it than Charles Zueblin's *Religion of a Democrat*. For it contains many excellent things. Its attitude is that of enthusiastic socialism, and consequently, since its conclusions are all in the future, it can be irrefragably dogmatic, except in those cases where it misrepresents past or present social facts. In a general way, we will all agree that religion may be viewed as a matter of individual conviction and of organized manifestation. Prof. Zueblin, to put the case baldly, presents the two main propositions, namely, that individual religion reaches its highest point under the aspirations that come from the inspiration of "impersonal immortality," and that organized religion should be under the direction of the State. Of course, the "State" is not the state as it at present exists. It is the "social State," and when you strive for a truer sense of just what this is you seem to hear *l'état, c'est moi*. It is just this curious interplay of two despotisms—one an anarchistic individualism and the other an organized collectivism—that gives to not a little of current socialistic writing its tantalizing and repellant fascination. (Huebsch, pp. 192. \$1.00.) A. L. G.

There are many books appearing today on the Church in modern life. The one before us, by Joseph H. Crooker, is a notable one, in that while recognizing more fully, and on ampler grounds than most of these recent books, the grounds of a certain decline in the modern Church, it yet is

intent to show that after all *The Church Today* fills a need met by none of the supposed substitutes for it, and that the great need today is not merely to change the scope and method of the Church's activities, but to intensify the things for which the Church has always stood. The book is full of two kinds of tonic: the tonic of fearless disclosure of some things in which the author marks decline, and the tonic of courage and cheer along constructive lines. His constructive principles involve a defense of the Church from flippant criticism, and a recall to the congregation as distinguished from the individualistic manifestation of real religion. Nothing can take the place of the Church rightly conceived as the needed organ of those vital things which Christ came to establish. We have seen few more candid admissions of some faults of the Church. We think he overstates somewhat the condition of things. And yet, though the author paints a sombre picture, it is on this account that the optimism of the book is more clearly revealed. It is refreshing to find a book that does not call for a shallow socializing of all the Church's functions, and would reshape and rebuild her defenses along lines which recognize the world's old yet fundamental needs. The book is one worth careful reading, especially as a vindication of the Church as a fundamental and abiding factor. It is a call for loyalty and enthusiasm for a form and force of service, which many seem to think other forms can easily supplement or supplant. (Pilgrim Press, pp. 177. 75 cts.) A. R. M.

President George B. Stewart's *A Study of the Life of Jesus* is the latest number in the Pilgrim Advanced Course for Sunday-schools. It is a paper bound manual of convenient size, and includes 182 pages of matter which is divided into 52 lessons. Each lesson presents "Lesson facts," "Questions for study and discussion," "Messages for our life," and references to literature. It has many of the good points of other books in the series, but will not lend itself to so broad a field of usefulness, as it everywhere assumes the attitude of the Christian on the part of the student. (Pilgrim Press, 40 cents.) E. P. ST. J.

The editors of the Constructive Bible Studies issued by the University of Chicago Press, have set a high scholarly standard for the course, and the series contains some of the best available text-books for students in the Sunday-school, who are really in earnest in Bible study. In several of the courses designed for younger pupils the standard of scholarship is well maintained, but there is serious lack of suitable adaptation to childhood in both the lesson material and the method of presentation. This is true to an unfortunate extent of *Child Religion in Song and Story*, by Georgia L. Chamberlain and Mary Root Kern. It is offered as a course for children between six and nine years of age. The selection of lesson material has often been made without apparent consideration of the child's interests, his powers of comprehension, or his ability to follow the examples of the models which it sets before him. The story of the burial of Jacob by Joseph, which forms the first lesson, is hardly ideal material for teaching a little child to honor his parents: and the defence that "this instance is so remote that it can hardly suggest more than an interesting story" is hardly an adequate argument

for its place in a Sunday-school curriculum. The authors say of the creation story in Genesis that it is far superior to the creation myths that have been told by primitive peoples everywhere, but "we must regard it as the expression of a theologian striving to impress the idea of the power and dominion of Jehovah." Still they would substitute for this religious viewpoint one that is strictly and wholly scientific. Some teachers as well as mothers of young children will learn with something of awe, that when the child asks who made the beautiful earth about him the answer is not to be "In the beginning, God," but a presentation in order of "the primitive view," "the Copernican theory," "the nebular hypothesis of La Place," and "the planetissimal hypothesis of Chamberlain," the latter illustrated with clay balls and children who represent the "visiting star" and "tidal action." To place the discovered laws by which God has chosen to rule the universe above the illustration of a theologian, is surely justifiable; but to attempt to teach these conceptions to a child of seven years is as great a violation of those same laws as would be the procedure of a gardner who should trim the first seed leaves of his growing plantlets into the form of the foliage of the parent plant. Other lessons are as objectionable. The use of the story of Abraham's proposed sacrifice of Isaac as the basis of a lesson on obedience for a child seems an incredible proposition for a thoughtful teacher to make. No child can appreciate Abraham's loyalty to his mistaken religious beliefs, and no child can fail to feel the monstrous cruelty and injustice which it was proposed to inflict upon the child. (University of Chicago Press, pp. 250. \$1.00.) E. P. ST. J.

In *The Teacher that Teaches*, Amos R. Wells offers to Sunday-school teachers a dozen chapters designed to guide them to higher ideals in their work, and to help them to utilize some of the better plans and devices of the best teachers. The style is familiar and forceful, the language is untechnical, and the suggestions are of real value. Inasmuch as the chapters that are not devoted to the teacher ideals, are chiefly concerned with teaching devices rather than principles or method, there is some danger that the excellent suggestions may be abused in practice. A chapter on what teaching really is, and one on the principles of general method, would add much to the value of what is without them a stimulating and suggestive book for the untrained teacher. (Pilgrim Press, pp. 95. 65 cents.) E. P. ST. J.

Good devotional books are few; great books of devotion are still more rare. The request to suggest modern books of this kind, it is always difficult to answer. But there is one man who meets the demand more nearly than any other: the famous George Matheson, so widely known as the "Blind Preacher"—a man eminent in his great parish in Glasgow, and also as a writer of profound works in theology. The story of Matheson's life has recently been told in a most charming biography. The prodigious amount of work accomplished, despite the handicap of his blindness makes this life one of the most pathetic and yet most inspiring books we have read in many a day. It may have been partly on account of his blindness that the inner eye of the

spiritual had been so quickened; but certainly none of his profounder works have had the wide circulation and influence accorded to "Leaves for Quiet Hours," "Moments on the Mount," "Rests by the River." We have before us *Thoughts for Life's Journey*, a new collection. The volume consists of 83 brief meditations, only a few pages for each; each based upon a text; each containing just one thought; each turning that thought into the form of a direct personal prayer to God, or a monologue with the soul. The charm of the book consists in the freshness of the exegesis, or the new spiritual significance in a familiar rendering, or an interpretation of old thought or experience in the light of a new application of spiritual truth. Matheson was not a blind worshiper of the letter of Scripture; he was abreast of critical apprehensions of the Bible; he was in sympathy with modern thought as his books and biography show. But he has kept his spiritual vision, and a hermeneutic insight which shows how possible it is to be mystical in the best sense, while yet scholarly; and how there are real depths of hidden meaning in the Word of God, which respond to legitimate exegesis, without resorting to the old distortions of allegorizing a text. One who is reading the best English and Scotch preaching becomes aware of the fact that given a warm spiritual life, modern treatment of the Bible is finding depths of legitimate spiritual meaning, which some have thought would be hazarded by the newer methods. One has only to read Davidson, Macgregor, George Adam Smith, and Matheson to discover the truth of this remark. (Armstrong, pp. 287. \$1.25.)

A. R. M.

There have been many books written on the Holy Spirit, with a theological purpose, which yet have been confusing by their very effort to be dogmatic and analytic. There have been others designed to be practically spiritual, which yet have so cut themselves off from Scripture warrant as to become shallow, and merely pietistic. This volume, *Our Silent Partner*, carries a strong substratum of thought and is sufficiently Biblical to warm and vitalize the thought without being a mere commentary. It is an attempt to make real the presence and aid of the Holy Spirit, under the term "partnership," premising that the old English word fellowship means partnership, and that the fellowship of the Spirit means the united endeavors of the Spirit and ourselves in those activities in which the Spirit has a part. The author, Prof. Alvah S. Hobart, is intent to show that these united endeavors are far more numerous and fundamental than we at first thought are aware. And the methods of operation vary with the changing circumstances of the world's progress. The book is not designed for the expert scholar, nor primarily for ministers, but as a help for Christian readers in general to interpret their profounder experiences. The writer discusses the wide range of the Spirit's ministry in Nature, and in the origin, guidance and development of the Christian life. He discusses the gifts of the Spirit, and has a chapter in conclusion on "Dealing with our Heavenly Partner," in cultivating the spiritual life. The book abounds in illuminating exposition and practical help. (Revell, pp. 160. 75 cents.)

A. R. M.

We have recently had occasion to review other volumes of sermons by Rev. W. L. Watkinson: the "Supreme Conquest," "The Duty of Imperial Thinking," etc. Dr. Watkinson is easily among the greatest of living preachers—the leader of the Wesleyan Methodists in England. This volume, *Frugality in the Spiritual Life*, is made up of brief sermons, not so short as to be labelled by that horrible word "Sermonettes," not so long as to be called discourses. The general range of topics is that of familiar spiritual and moral experiences, such as "Trivial Trouble," "The Efficacy of Appreciation," "The Details of Life," "Regretful Reverie," "The Golden Mean." The writer has the power of taking such humble themes, and of lifting them into high company with lofty thought, and spiritual impulse. Subtle power of analysis is his; great "exegetical divination," or power of getting true, yet surprising meanings in Scripture; a power of apt illustration as unhackneyed as his own thought is fresh; power of condensed expression, and originality which yet is never straining for effect. The book has for a sub-title, "Themes for Meditation." It might be classed among the books of "Devotion": yet it is very robust meditation; good 20th century devout thinking, which braces the soul for action. (Revell, pp. 208. \$1.00 net.)

A. R. M.

Mr. H. Wellington Wood has published a little volume of incidents telling of his experience in winning men to Christ through personal appeal. To it he has given the title *Winning Men One by One*. The variety of persons to whom the appeal was made and the variety of circumstances under which it proved effective is remarkable. Through the inevitable omission of the quality of personal magnetism in the address to the individual, as well as the necessary abbreviation of the incident; some of these instances reduced to type have a quality of apparent triviality that is not altogether attractive. Still the book carries its message: It is not designed to provide a method for approach to men; but it does leave a strong impression of the winsomeness of the gospel when presented by an earnest forceful personality. (Sunday School Times Co., pp. 119. 50 cents.)

A. L. G.

There is a leisurely, retrospective, anecdotal charm about *Things Worth While*, which Thomas Wentworth Higginson contributes to the "Art of Life" series of essays. Its title suggests a stimulating, rather aggressive treatment. The output is Meander flowing through fruitful autumnal meadows. One lays down the volume with the feeling that it has been quite among "the things worth while" to have sat upon the shaded New England porch and listened to the mellow conversation of a venerable friend. (Huebsch, pp. 73. 50 cents.)

A. L. G.

Happenings in the Seminary

THE SEVENTY-FOURTH ANNIVERSARY.

The closing exercises of the Seminary year followed the usual order. Monday, May 25th, was occupied with written examinations in the morning; the last of a series of baseball games with Union and Yale Seminaries early in the afternoon, from which the students and Faculty brought a chastened spirit to the last lecture in the Simpson-McComb Course on Psycho-therapy, and the graduation exercises of the Hartford School of Religious Pedagogy in the evening. The popularity of this School was again indicated by the large attendance and the high grade of its work, symbolized by the fresh and substantial address on "Pedagogy and Personality" by Dr. Walter L. Hervey, examiner of the Board of Education of New York city. The regular diplomas of the institution were given to six students, and the degree of Bachelor of Religious Pedagogy was conferred on Rev. A. R. Lutz.

As last year, the features of Alumni Day were enlarged by a morning session, at which Dr. F. T. Simpson and Rev. Samuel McComb, D.D., summarized the lectures which they had recently given, for the benefit of such alumni as lived too far away to hear the course in full. The time-honored alumni prayer meeting was held at midday, and the early part of the afternoon was used by several classes for their social reunions. The number of alumni in attendance was smaller than sometimes, doubtless because of the special attractiveness of the Seventy-fifth Anniversary next year, and perhaps because a very large number of the former students of the Seminary have visited it frequently of late for the public lectures of the De Groot and Simpson-McComb courses. The classes best represented were 1883 and 1898.

The meeting of the Alumni Association occupied the greater part of the afternoon. Vice-President C. S. Lane, '83, presided. Representatives of reunion classes spoke as follows: C. S. Nash, for the Class of 1883; Austin Hazen, for the Class of 1893; W. C. Prentice, for the Class of 1898; C. B. Bliss, for the Class of 1903; and greetings were received from the Alumni Associations of Eastern New England and Western Massachusetts. The necrology read by Professor Gillett included the names of Luther

H. Barbour, 1842, M. M. Carleton, '54, E. S. Hume, '75, F. S. Hatch, '76, Edward N. Billings, '92, W. B. Seabury, 1903, Kihachi Hirayama, 1903.

Two important items of business were done by the Association. A committee was chosen to solicit from the Alumni the sum of \$1,500.00 to provide a fellowship for two years to enable some alumnus, selected by the committee and the Faculty, to prepare himself for work among the foreign elements of our population. The members of this committee are Rev. O. S. Davis, D.D., of New Britain, Rev. H. H. Kelsey of Hartford, Rev. H. F. Schwartz of St. Louis, Rev. John Hawley of Shelburne Falls, Massachusetts, and Rev. A. S. Donat of the graduating class, pastor of the Bethlehem (Bohemian) Church, Chicago. The recommendation was also made that this committee work for a permanent fund for this purpose.

Of similar interest was the recommendation of T. C. Richards, J. L. Kilbon and O. S. Davis, a special committee appointed last year to report a programme for Alumni Day at the Seventy-fifth Anniversary. The Association adopted their proposal as follows:

General theme, "What the Hartford Seminary Alumni Have Done." Divisions and speakers: In the Foreign Mission Field, J. L. Barton, secretary of the American Board; alternate, W. E. Strong, editorial secretary of the same. In the Home Mission Field, C. S. Mills, St. Louis, president of the Congregational Home Missionary Society; alternate, H. H. Kelsey, Hartford. In the Pulpit, O. S. Davis; alternate, E. W. Bishop. In Education, Williston Walker, Yale University; alternate, Rush Rhees, president of Rochester University. In Literature, E. C. Richardson, librarian of Princeton University; alternate, A. T. Perry, president of Marietta College.

Officers for the year were elected as follows: President, C. S. Lane, '83, Mt. Vernon, N. Y.; vice-president, W. E. Strong, '85, Boston. Executive committee, J. L. Kilbon, '89, Springfield, Mass.; T. C. Richards, '90, Warren, Mass., and O. S. Davis, '94, New Britain, Conn.

Discussion of a very practical theme, "Coöperative Relations of the Seminary and the Alumni," was unfortunately cut short for lack of time, but was very profitably opened by Prof. Gillett, '83, and F. S. Brewer, '94, respectively answering the questions, "What can the Alumni do for the Seminary," and "What can the Seminary do for the Alumni." The latter speaker referred with appreciation to the systematic effort of the Seminary to keep informed of the work of the Alumni and their desires with reference to the difficult matter of pastoral changes and to give assist-

ance to them on that line; and mentioned among other desirable things a system for loaning books from the library by express or mail.

At the ever popular Alumni dinner the talk was capital throughout. Dean Jacobus presided and first introduced Honorable Edward W. Hooker as a Trustee long before he became mayor of Hartford. His address was an earnest arraignment of that selfishness in business which raises obstacles to the enactment of righteous laws and the sway of Christian principles. Dr. Ansel G. Cook was the witty spokesman for the physicians of Hartford and vicinity, attending especially to the recent lectures on psycho-therapy. E. C. Richardson of Princeton University spoke rather for his strong class of '83 than as a Trustee. T. M. Hodgdon, '88, spoke in warmest terms of the satisfactions of the ministry in his experience, and wished his class could enjoy a chair of oratory and furnish fellowships for men who have served small churches for some years and need the refreshment of graduate study.

Nicholas Van der Pyl, '93, passed from grave to gay and back again in his portrayal of life in seminary and pastorate. John Hawley, '98, illustrated in his vivid speech that human sympathy and understanding of men, which he accented as a requisite for an effective ministry. The graduating class was wittily and worthily represented by B. V. Matthews.

President Mackenzie used the opportunity offered him to build in thought the Ideal Theological Seminary. This address was recognized by all hearing it as an utterance of rare timeliness and weight. The scope and vigor of treatment may be gathered from the divisions of the address: (1) The original meaning of a theological seminary is to be found in this, that it is a school established for the training of men who have given their lives to propagate the message and power of the Christian gospel; (2) it follows that the permanent health and strength of the theological seminary must depend, not solely but very largely, upon its vital connection with the sources of its existence and the sphere of its influence, that is, the church of Jesus Christ; (3) it is no less important that the theological seminary should have that which is more or less vaguely described as the academic or university atmosphere; (4) it follows from all these considerations that every theological seminary not only may but must and indeed ought to reflect the life of that portion of the church to which it actually and vitally is related; and (5) in the light of these positions there may stand out more clearly the relation of the ideal theological seminary to its board of instruction.

On the morning of Graduation Day were held the annual

meetings of the Pastoral Union and the Board of Trustees. The former elected new members as follows: Frank E. Butler, South Hadley Falls, Mass.; E. A. Grisbrook, New Hartford; H. A. Maier, New Britain; H. M. Dykeman, Westfield, Mass.

Trustees were elected as follows: To fill the vacancy caused by resignation of Mr. Elbridge Torrey, Judge John H. Perry, Southport, Conn.; and for the term ending in 1911, Rev. Asher Anderson, Boston; Rev. F. W. Greene, Middletown; Rev. C. S. Mills, St. Louis; Rev. F. A. Noble, Phillips, Me.; Rev. O. S. Davis, New Britain; Rev. R. H. Potter, Lyman B. Brainerd, and C. P. Cooley, all of Hartford; E. C. Richardson, Princeton, N. J.; and Hon. Thomas Weston, Boston.

The Pastoral Union chose as its own officers: Moderator, Rev. W. F. English; secretary and treasurer, Prof. A. B. Bassett. Executive committee, Rev. O. W. Means and Rev. Herbert Macy; examining committee, Rev. George B. Hatch, Rev. A. V. Wallace, Rev. W. C. Rhoades, Rev. H. M. Dyckman, and Rev. F. M. Hollister, secretary of the committee. A special committee on THE HARTFORD SEMINARY RECORD was appointed, consisting of Rev. T. M. Hodgdon, Rev. Nicholas Van der Pyl, and Prof. A. B. Bassett.

The Board of Trustees filled the vacancy in the office of president, caused by the resignation of Mr. Elbridge Torrey after many years of active service, by the election of Hon. H. H. Bridgman of Norfolk, Conn., and chose other officers as follows: Secretary, Rev. R. H. Potter, Hartford; treasurer, John Allen, Hartford; auditor, Charles P. Cooley, Hartford.

The graduation exercises were the occasion for two more notable addresses. President-elect Harry A. Garfield of Williams College showed the legal habit of mind in his clear and fair discussion of "The Limits of Organization," while President Mackenzie was at his best in addressing the outgoing students on "The Spiritual Heritage of the Minister."

Prizes were announced as follows: Systematic Theology, Howard A. Walter; Hebrew, William F. Rowlands; Greek, Raymond A. Beardslee; Ecclesiastical Latin, Raymond A. Beardslee; Evangelistic Theology, Archibald A. Lancaster; Jacobus Prize Fellowship for Graduate Study, Rev. John E. Kirkpatrick. Rev. Elmer E. J. Johnson was reappointed special fellow in Reformation History, and the John S. Welles Fellowship, giving two years of foreign study, was awarded to A. J. R. Schumaker.

Diplomas of graduation were conferred by Rev. Lewellyn Pratt, on behalf of the Board of Trustees, as follows upon presentation of the candidates by President Mackenzie: The degree of Bachelor of Divinity to Raymond Augustus Beardslee, Hart-

ford, Yale University, 1905; William Van Derveer Berg, Hartford, Lafayette College, 1905; Anton S. Donat, St. Charles, Ill., Carleton College, 1905, Chicago Theological Seminary; William Ralph Hall, Pontiac, Mich., University of Michigan, 1905; Archibald Augustus Lancaster, Unionville, Conn., Albion College, 1904; George Bradford Newman, New Britain, Wesleyan University, 1905, and Albert Jesse Ringer Schumaker, New Castle, Pa., Marietta College, 1905, M.A., 1907. The diploma of the Seminary to Mary Phelps Christie, Tarsus, Asia Minor, Bryn Mawr College; Sarkis Ohan Kerian, Troy, N. Y., St. Paul's College, Tarsus, 1899, Yale Divinity School; Burleigh Voorhees Matthews, Vineyard Haven, Mass., Boston University, 1900, Yale Law School, 1905; Charles Reuben Small, Hartford, Harvard University; and the degree of Doctor of Philosophy, John Ervin Kirkpatrick, Oxford, Conn., Chicago Theological Seminary, 1895, M.A., Yale University, 1896, whose thesis was entitled, "Timothy Flint, 1780-1840, Minister, Missionary, Litterateur."

NOTABLE LECTURES.

In the closing month of the Seminary year two very significant courses of lectures were given, one in the line of Hartford's identification with the world-wide movement of missions, and the other an example of her endeavor to comprehend and guide christian progress at home.

The second annual course of lectures on the religions of the world on the Hartford-Lamson foundation dealt with Chinese Religions. Professor J. J. M. de Groot, Ph.D., of the University of Leyden, Holland, was the competent and personally attractive lecturer. He got quickly in touch with his audience and also with the Seminary life and left delightful memories of his stay at Hartford. He treated the particular themes of universalistic animism, ancestor worship, Confucianism, Taoism, and Buddhism, with frequent and sympathetic reference to the conditions and success of missionary effort in China. These lectures will form the second volume in the published series of Hartford-Lamson contributions to Comparative Religion.

Probably no lectures at the Seminary ever attracted attention equal to that given to the double course on Psycho-therapy. Attendance was limited to physicians and ministers. The attendance from the ranks of both professions in Hartford and vicinity was constant and taxed the capacity of the chapel and adjoining lecture-room. Dr. Frederick T. Simpson, a scholarly Hartford physician treated the general subject of nervous diseases and infirmities from the medical point of view and Rev. Samuel S. McComb, D.D., associate-rector of Emmanuel Church, Boston, from the pastoral. The topics handled by Dr. Simpson were the nervous system and brain localization, hysteria and kindred nervous diseases, the

cause and treatment of neurasthenia, obsessions, fears, morbid impulses, hypnotism and suggestion. Dr. McComb traversed some of the same ground as to scientific fact with fresh instances of disease and cure from his own observation. He stated the fundamental idea of the so-called Emmanuel movement as an alliance between the simple, primitive form of the Christian religion and modern medical science. His themes were the history of psycho-therapy and the main principles underlying it, the subconscious element in mind and suggestion affecting it, other curative agencies, the influence of religion on mental and physical life.

Among the Alumni

CONNECTICUT ALUMNI ASSOCIATION.

The annual meeting of the Connecticut Alumni of Hartford Seminary was held at the Seminary, Tuesday, March 31st. At the morning session a paper was read by C. J. Potter, '04, of Simsbury, on The Church and the Sunday Law, which was followed by a general discussion opened by T. M. Hodgdon, '88, of West Hartford. The association dined in the Seminary refectory, and an afternoon session was held at 2.30, when Professor Beardslee spoke on the work in his new department of Biblical Homiletics. An early adjournment was made to attend the lectures of Dr. J. M. De Groot, on the Religions of China.

The following officers were elected: President, Carlton Hazen, Portland; Vice-President, S. A. Fish, Berlin; Secretary-Treasurer, W. S. Sheldon, Simsbury; additional members of executive committee, C. M. Geer, Hartford, and C. J. Potter, Simsbury.

The Central Turkey Mission of the American Board, where Hartford is now represented by Pres. J. E. Merrill, 1896, of the college, F. F. Goodsell, '04, and S. V. R. Trowbridge, '06, as well as by the gracious memory of Chas. S. Sanders, 1879, will be soon reinforced by two more Hartford graduates, D. Miner Rogers, '07, and his wife, Mary Christie Rogers, who graduated last spring. Mr. and Mrs. Rogers were married in Palmer, Mass., soon after the Seminary commencement, and had hoped to start immediately for Turkey; but the health of Mr. Rogers father necessitated delay. They will now be formally commissioned, August 16th, in the South Church, New Britain, and expect to sail shortly afterwards. The going of these recent graduates and the connection of Hartford with this field makes it suitable at this time to refer to the work of Central Turkey College. The report for the year past shows that 177 students are on the roll, 94 of them being in the college proper. About two-thirds of them are from Protestant families, and ninety-three are boarders. The girls' school associated with the educational work of the college has 177 pupils, and funds are promised which it is hoped, will secure the long delayed completion of the girls' building. The funds for the school are inadequate for its support, and President Merrill will soon be in this country employing his well earned furlough in the effort to increase them. Hartford men will be interested to see to it that the

Aintab Bulletin, issued from time to time by President Merrill, is sent to them. Arrangement to this end can be made through the office of the American Board in Boston. Hartford Seminary has invested there a splendid capital which is splendidly remunerative.

On the 24th of June, H. C. ALVORD, 1879, of South Weymouth, Mass., was summoned to see his wife pass through the dark shadow to the great glory. Mrs. Alvord had filled a large place in the work and heart of the parish. Her rare vigor, her steadfast cheeriness, her well trained mind, her devout spirit made her presence irradiate the home and radiate far beyond its threshold. Two sons and a daughter survive her.

L. S. CRAWFORD, 1879, has been obliged to leave his work under the American Board at Trebizond, Western Turkey, and come to this country for medical treatment. He arrived in New York, June 4th.

C. A. MACK, 1884, whose whole life since graduating has been given to the home missionary work in North Dakota, has resigned at Antelope and Colfax, and accepted a call to Oberon.

E. N. HARDY, 1890, of Quincy, Mass., had in an article in the *Congregationalist* of May 23d, an especially good statement and analysis of the problem of ministerial salaries.

S. G. BARNES, 1892, of St. Johnsbury, Vt., preached the sermon at the 113th annual conference of the state, at St. Albans.

HENRY HOLMES, 1892, who has for ten years been pastor of the Loury Hill Church, Minneapolis, has presented his resignation to take effect September 1st.

F. A. SUMNER, '94, who came from Minnesota to Milford, Conn., last year, has been showing how spiritual efficiency can be combined with the intellectual life. During the year the First Church has received 55 new members, and its pastor has pursued studies in the department of Biblical Literature at Yale University, for which he received at the last commencement the degree of M.A.

S. T. ACHENBACH (1895), of East Charleston, Vt., has resigned, his resignation taking effect June 1st, and has accepted a call to Greensboro, Vt.

G. E. JOHNSON ('95), who has been engaged since being in Hartford in educational work, has recently taken the position of superintendent of The Pittsburgh Playground Association, founded by the Women's Clubs, and being strongly organized to do a widening and efficient work.

F. T. KNIGHT, 1895, after a four years service with the Rockdale Church of Northbridge, Mass., has resigned.

M. D. DUNNING, 1899, who is instructor in the Doshisha, Japan, has been constrained by the health of his family to take a hurried journey to the United States. He arrived in Boston, May 8th, and after about a month's sojourn returned to his field, leaving his family here. A recent

address of Pres. Harrada of the Doshisha, calls attention to the increased power such an independent and Christian college has in Japan in view of present conditions in that country.

H. S. GALT, 1899, and his wife arrived in Seattle, May 13th, on their first furlough from their mission field in China.

P. W. YARROW, 1899, has resigned from the Olive Branch Church, St. Louis, and accepted a call to the Waveland Avenue Church, Chicago.

F. D. THAYER, '01, who since his graduation has been pastor of the church in Dudley, Mass., has received and declined a call to Lennox, Mass.

A. D. LEAVITT, '03, was formally installed as pastor of the South Church, Concord, N. H., May 23d.

J. G. PHILLIPS, '06, has been called from Granby, Conn., to succeed A. M. Spangler, 1888, who was dismissed April 24th, from the church in that place after a pastorate of nearly twenty years.

ALVIN BACON, '07, preached the sermon in connection with the graduation of Riverview Academy, Poughkeepsie. The school is one of long standing and one of the most successful military schools on the Hudson. It is conducted by Mrs. Bacon's father, Joseph B. Bisbee.

C. R. HAMLIN, who during the past year was a graduate student in the seminary, has been called to the church in Randolph, Mass.

JOHN E. KIRKPATRICK, who received the degree of Ph.D. from the seminary last May, has been called to the work of Field Secretary of Washburn College, Topeka, Kan., and will with this combine instructional work.

The ordination June 1st, of A. G. DONAT, 1908, as pastor of the Bethlehem Church, Chicago, is an event of more than ordinary significance. Himself of Slavic stock coming to this country as a boy of age to retain his native tongue. Putting himself by his own efforts through school and college and seminary, he now undertakes, in this strategic post, work for his own people. We do not greatly delight in speaking of hyphenated Americans. The hyphen too often hants at a double graft. But when as in this case it means a linkage of a double power for Christ's service, and a double consecration to His work we thank God and take courage. Therein seems to lie the highest, the most natural, and perhaps the most sacrificial, solution of the problem of the immigrant. Among those participating in the service of ordination was E. W. Bishop, 1897.

C. R. SMALL, '08, has resigned from the Pilgrim Church, Hartford, after having filled its pastorate during the last two years of his work in the seminary. Under his leadership the church edifice accomplished a pilgrimage of half a dozen blocks from the site of what was originally the Glenwood Chapel of the Asylum Hill Church, to a new site. The edifice has been so far rebuilt as to offer much greater facilities for doing the enlarged work which its new location will inevitably bring to it.

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The annual addresses delivered at the opening of the Seminary year have already come to represent quite a volume of interesting discussion on current theological themes. Professor Paton's careful study of The Social Problem in Israel in the Time of the Prophets which appears in this number of the RECORD makes a valuable addition to this list. The printed article is much fuller than the address as delivered, and with its careful references furnishes material for a thorough study of this topic. There is so much broad and hasty generalization resting on a very small basis of fact, in current discussion regarding Israel's social problems, their solution and the application of that solution to modern conditions, that this careful and balanced treatment will be especially welcome.

The word "Dutchman" as commonly used suggests to the American mind a certain stolidity and uncongeniality of personality. Those who came to know Dr. DE GROOT during his visit in Hartford last spring came to an altogether different appreciation of Dutch character. The winning companionability of the man was never buried under the mass of his profound scholarship. We wish that space allowed more scope for making evident the lively humor that appeared in the address before the University Club, the main contents of which we offer our

readers. The history of Holland has taught the civilization of Europe many valuable lessons in the past. This paper contains one that it will be well for Americans to ponder thoughtfully. Here we have demonstrated by the logic of history, the most invincible of all logical processes, the outcome of certain educational principles which are having a pretty wide currency with us, and of certain methods of educational administration which the life of our educational institutions is incorporating. The tendency to glorify a cold intellectualism in our colleges and universities, and to turn from the principle of the older "American College" where the instructor felt he stood to some extent *in loco parentis*; to the position where the professors' duty begins and ends with injecting ideas into the brains of students, and viewing with curious intellectual speculation the form those ideas later take when reproduced in examinations, has worked itself out in Holland, and Dr. DE GROOT points out the results of this "holy intellectualism." Furthermore Holland has worked out the results of separating the training of the ministry from the life of the Church as one of its normal functions, and transferring to the University the study of theology so that it becomes one branch of training in the Science of Religion. Those interested in the matter of both secular and ecclesiastical education may profitably weigh his words in their bearing on the processes already manifest in our educational system.

One of the phenomena of our American religious and theological life is the fact that the religious and theological press is so inadequately supported. Even the most stalwart denominational papers find it necessary to keep themselves free from the appearance of being exclusively religious, and concern themselves comparatively little with the serious discussion of theological themes; while various periodicals which at their inception were distinctively religious, and even theological, in their character have been constrained to devote their pages to matter of other kinds. The distinctively theological publications which still survive, and remain true to their original purpose, receive altogether insufficient support from subscribers.

This lack of interest does not obtain among the laity solely, but among ministers as well. They seem disposed to read little theology and to write little on theological themes in a way that shows alert and interested study, not to say scholarship. This is not the case either in Great Britain or in Germany, the sources whence we get a large portion of our theological material. In fact, judging from the papers at Clubs and Associations, and the tone of the current press, it would almost appear that Americans were more interested in the theology of R. J. Cambell, and the ecclesiastical question of British disestablishment, than in any names or topics American. So too the theological books talked about are written by men with Teutonic names.

This does not indicate that Americans are not interested in things theological. On the other hand it might be fair to conclude that the very fact of the existence of any interest at all in theological matters so remote, shows an extraordinary craving for theological nourishment and incitement, not to say a desire for the joys of gladiatorial theology.

A century ago Schleiermacher made the criticism on the apologetic argument from prophecy that its weakness lay in the fact that it was necessary, if it were to have force, to make a man a Jew before he could be made a Christian, and that it was more efficient to make him a Christian at first hand. Is it not true of much of the product of theological scholarship that before it can be made to appear real and vital to the needs and desires of the American's mind and heart it is necessary first to make a German or an Englishman of him?

Is it altogether wide of the mark to say of such a great theological movement as that which looks back to Ritschl for its impulse that it somehow does not just fit the normal conditions of American religious and ecclesiastical, as well as theological life? Its great and really beneficent power in Germany grew out of the fact that it fitted so perfectly into, and arose so inevitably from, the profound religious heart-life of a people who were being nourished on the husks of a dead confessionism or the bare bones of an arid rationalism. The fineness of its

scholarship and the firmness of its intellectual processes has appealed to us. But after all its discussions have been determined in their tone and direction by the desire to meet a different need from ours. In importing it our theologians have to a very great extent been trying to make us Germans in order that we might be Ritschlians.

On another page appears a review of President King's latest book. One source of its power lies in the fact that in this, as in other works of his, he succeeds in writing to meet American needs. There is no note of "unreality," no sense of one eye directed toward controversies or conditions in which the average American thinker takes little interest, or which he does not understand. Theology is a science with its several separate scientific disciplines. But pure science is not very interesting to anybody but the narrow expert. There are men who can grow enthusiastic over an abstract problem in higher mathematics but they are few, and most of us view them with a sort of awesome curiosity.

Preëminently is this the case with respect to Theology. For after all, however scientific it may be, Theology does concern itself with the dearest and most intimate facts in human life. Its conclusions can never be purely theoretic, for its results impel by an inevitable logic to action, to adjustments or readjustments of practical human living. If theology becomes purely esoteric and intellectualistic, it is inevitable that Sociology, with its intense interest in human living, will become the center of the thinking of men whose strong religious impulses make them want to make their life tell in the world.

The historical method has done an immense deal to bring vitality to theological interpretation and to make the dead past live again. The value and significance of Baur's "epoch-making" work can hardly be overestimated. And yet most theologians, while acknowledging their indebtedness to him, smile at his effort to crowd the full richness of human life into the rigid forms of an Hegelian dialectic. Yet concrete historical

facts may be treated in such a way as to be just as deadening to a true interpretation of the multiform richness of human life as philosophical presuppositions. The readiness with which one or two facts in the life of Jesus and one or two experiences in the life of his early followers, added to one or two doctrines appearing in the current Greek philosophy or in scribal Theology, are combined with a neat logical precision to explain both the contents and form of the faith of the early church is, to say the least, a little confusing to a human being who knows something of how complex are the currents and determinants of his own life, and who starts out with the naïve presupposition that the same has been true of men for much more than twenty centuries. Such a book as Dr. James Adams' "Religious Teachers of Greece" is immensely illuminating in its bearings on the solidarity of Greek and Hebrew thought, in spite of the difference of emphasis manifest.

The difficulty of course arises from the laudable effort to simplify, in the interests of clarity, complex phases of thought. But the simplification of the dissecting scalpel is the simplicity of death, not the rich simplicity of a glowing life. To say this is not to withhold from thorough scholarship its fullest praise, nor is it to suggest that outworn theological systems present the final formulation of truth. Still less should it be understood as a preference for the amorphic over the definite in theological thinking. It is simply to voice a feeling which seems to be pretty wide-spread, that theological thinking seems to be a long way from real life and that the summons of American churches is not "back to Kant," or "back to Paul" or even back to a dexterously constructed "Christ of History," but is rather "on to life."

This effort toward a neat precision of statement appears occasionally in efforts at classifying theological opinion. A careful student of current conditions in theological thinking was recently heard to remark that a large portion of our younger men in the ministry were unitarian in their Christology, and in explanation of this remark, said that their doctrine of the person of Christ

could not be squared with any doctrine of God appearing in the historic confessions in such a way as to support the view that Christ is divine. The power of such a judgment is in its entire clarity and simplicity of statement. It moves by the implicit logic of impeccable syllogistic form. No being whose nature does not conform to the nature of God as expressed in historic confessions is divine; the nature of Christ as currently accepted does not so conform; hence the modern Christ is not divine.

But suppose we employ the same major premise as the basis of a conclusion as to the modern notion of God. Is it not at least possible that many would feel that the same logic forced the conclusion that the modern doctrine of God is essentially atheistic? But if on the other hand, the modern conception of Christ were superimposed on the modern conception of God, would the denial of Christ's divinity be quite so inevitable? There is more of precision than there is of accuracy in the method of comparing a doctrine of Christ which today exists, with a doctrine of God that existed generations or centuries ago, and then labeling the modern doctrine with the term that would have been appropriate if the modern doctrine had existed at the earlier date.

When a fleet is at anchor it is easy to test the alignment of the vessels by the relation of each to the mooring buoys of the others. But when all are drifting with the same tide their alignment must be tested by the relations of the vessels to each other, and not by their relation to the abandoned moorings. In spite of the difficulties and uncertainties which are perhaps involved, it is worth while when theology is in flux, to remember that all the doctrines are moving, and to seek out where the others, as well as some favorite one, are situated. Because the one has moved, it is not safe to suppose that the others have remained anchored.

THE SOCIAL PROBLEM IN ISRAEL IN THE TIME OF THE PROPHETS.*

In the period of the Prophets a social problem arose in ancient Israel that resembles in many ways the social problem of our own age. To the discussion of this problem a large part of the literature of the Old Testament is devoted. We may not hold with the older Protestant divines that the teaching of this literature constitutes an inspired system of sociology binding for all ages to come, nevertheless, it has a deep interest for us as the religious interpretation of one of the longest and most remarkable social developments known to history. Accordingly, I ask you to consider with me, first, the economic changes that introduced a new social order in Israel; second, the social problem that arose as a result of these changes; and third, the solutions of this problem that were proposed by the Old Testament literature of the period.

I.

THE CHANGE FROM AGRICULTURAL TO COMMERCIAL LIFE.

Before the conquest of Canaan ancient Israel was a purely nomadic people. After the conquest, during the so-called period of the "Judges," it gradually passed from nomadic to agricultural life. Subsequently, during the period of the Kings, it passed from the agricultural to the commercial and industrial stage of civilization. This transition was accompanied with such momentous economic and social changes that it is proper that we should pause for a moment to consider the process by which it came about.

The chief factor in the inauguration of the new commercial era in Israel was the founding of the monarchy. The monarchy established peace throughout the land and so made trade possible. In the period of the "Judges," when "there was no king in Israel,

* An address at the opening of the year at Hartford Seminary, Sept. 30, 1908.

and every man did that which was right in his own eyes" (Jud. 21: 25), there was no opportunity for traffic beyond the simplest barter of commodities. "In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, the traders walked through byways, the rulers ceased in Israel" (Jud. 5: 6); but with the founding of the monarchy law and order began to prevail, and merchants could travel about the land with safety.

With the monarchy came also control of the trade-routes which hitherto had not belonged to Israel. Important cities such as Jerusalem and Gezer, which stood at the intersection of the highways between the north and south and east and west, remained in the hands of the Canaanites through the entire period of the "Judges," and effectually blocked commercial enterprise on the part of the Hebrews. These Canaanite cities were subdued by David and Solomon, and thus the land was thrown open to Hebrew trade. The great caravan-routes between Egypt and Syria and between Arabia and the Mediterranean, and the sea-ports on the coast of the Mediterranean, which had belonged to the Philistines, were conquered by David (2 Sam. 8: 1; 1 Chron. 18: 1). The ports of Ezion Geber and Elath on the Gulf of Aqaba, which gave access to the rich trade of the far east, had belonged to the Edomites, but were conquered by David and remained in possession of most of the later kings of Judah (1 Chron. 18: 12f.; 2 Sam. 8: 13f.; 1 Ki. 9: 26; 11: 15f.; 2 Ki. 8: 20, 22; 14: 22).

David's conquests not only opened up new trade-routes but also brought a great deal of wealth into the country as spoil of war and as tribute. The Book of Samuel informs us that "the Moabites became servants unto David and brought tribute" (2 Sam. 8: 2), that he fought against Rabbah, the capital of Ammon, and took it. "And he took the crown of Milcom from off his head, and the weight thereof was a talent of gold, and in it were precious stones; and it was set on David's head. And he brought forth the spoil of the city exceeding much." "Then David smote Hadadezer, the son of Rehob, king of Zobah . . . and the Syrians became servants unto David and brought tribute

. . . and David took the shields of gold that were on the servants of Hadadezer and brought them to Jerusalem. And from Betah and Berothai, cities of Hadadezer, King David took exceeding much bronze . . . And Toi king of Hamath sent Joram his son unto King David . . . and he brought with him vessels of silver and vessels of gold and vessels of brass. These did king David dedicate unto Yahweh with the silver and the gold that he dedicated of all the nations which he subdued; of Syria and of Moab, of the children of Ammon and of the Philistines, and of Amalek, and of the spoil of Hadadezer son of Rehob, king of Zobah" (2 Sam. 8: 3-11). This increase of wealth made it possible to purchase foreign luxuries and so stimulated trade. It also furnished a medium of exchange. In the period of the Judges money was scarce. Micah the Ephraimite obtained Manasseh, the grandson of Moses, as his priest at a salary of ten silver shekels, or \$6.00 a year (Jud. 17: 10). For seventy shekels, or \$42.00, Abimelech hired a band of ruffians who made him king and served as his body-guard (Jud. 9: 4). Under such conditions little money passed from hand to hand and exchange was effected by the direct barter of goods. Nowhere in the Book of Judges do we read of the purchase of goods for money, but from the time of David onward such purchases became common, and this tended also to stimulate trade.

The kings themselves took the lead in the new commercial development. They were the chief capitalists, and they were most anxious to surround themselves with foreign luxuries. David entered into business relations with the Tyrians, giving agricultural produce in exchange for building materials and skilled laborers (2 Sam. 5: 11). In the time of David we meet the first mention of the "king's weight" (2 Sam. 14: 26). Under the peaceful rule of Solomon commerce attained a still greater development. With Hiram king of Tyre he concluded a treaty by which he obtained cedar and fir wood from Lebanon for his architectural enterprises, giving in exchange wheat and olive oil; 110,000 bushels of wheat and 88 gallons of oil were exported annually in this way (1 Ki. 5: 1-12). For the collection of this grain, store-cities were established in various parts of the land (1 Ki. 9: 19).

With Egypt also Solomon entered into commercial relations and confirmed these by marrying one of the Pharaoh's daughters (1 Ki. 3: 1). From this country chariots and horses were the principal imports (1 Ki. 10: 28). In return the Hebrews exported storax, mastic, and ladanum from the region east of the Jordan (Gen. 37: 25), also honey, spices, myrrh, pistache-nuts, almonds, and olive oil from the land west of the Jordan (Gen. 43: 11; Hos. 2: 8). Controlling as he did the caravan-routes between Egypt and the north, Solomon was able to carry on a profitable business as middleman by selling the wares of Egypt to the peoples of Asia Minor and Syria. For the kings of the Hittites and the kings of Syria he imported chariots and horses, obtaining for a chariot the large sum of 600 shekels (\$360), and for a horse 150 shekels (\$90).

The visit of the Queen of Sheba (1 Ki. 10: 1-10) was doubtless primarily for the purpose of reaching a commercial understanding with Solomon, who now controlled the roads to Arabia (1 Ki. 10: 29). Not satisfied with this trade with the neighboring nations, he undertook to emulate the Phœnicians and establish sea-trade with distant lands. According to 1 Ki. 9: 26-28, "King Solomon made a navy of ships in Ezion-geber, which is beside Elath on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon, and they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon." According to 1 Ki. 10: 22, "The king had at sea a navy of Tarshish with the navy of Hiram; once every three years came the navy of Tarshish bringing gold and silver, ivory, apes, and peacocks." No express mention is made of voyages on the Mediterranean, but it seems incredible that Solomon should not have undertaken them also, if he attempted the more distant and perilous expedition from Ezion-geber on the Red Sea.

The later kings of Israel and Judah followed his example. Ahab fostered friendly relations with the Phœnicians by marrying Jezebel, the daughter of Ethbaal, king of Sidon (1 Ki. 16: 31). He also obtained from Ben-Hadad, king of Syria, the right to

establish bazaars in Damascus such as the Syrians had previously established in Samaria (1 Ki. 20: 34). Jehoshaphat attempted an expedition to Ophir (1 Ki. 22: 48). During the Syrian wars commerce was hindered, still it was never long interrupted.

After the defeat of Damascus by Adad-nirari, king of Assyria, in 806 B. C., commerce flourished in Israel to an extraordinary degree. Jeroboam II restored the ancient borders of Israel and controlled the trade-routes between Mesopotamia and the Mediterranean for which the Syrians had fought (2 Ki. 14: 25). His contemporary, Uzziah of Judah, revived trade with the east by way of the Red Sea (2 Ki. 14: 22; Isa. 2: 16). The Prophets from Amos onward are full of allusions to the commercial activity of the Israelites. Amos represents them as saying, "When will the new moon be gone, that we may sell grain? and the Sabbath, that we may set forth wheat?" (Am. 8: 5). Hosea compares Ephraim with Tyre, and says that Jacob has become a Canaanite, that is, he has adopted mercantile life as thoroughly as have the Phœnicians (Hos. 9: 13; 12: 7). The Blessing of Moses (Deut. 33: 19), which belongs to the same period, speaks of Zebulun and Issachar as calling peoples to their mountain, where they offer righteous sacrifices, and sucking the abundance of the seas, and the hidden treasures of the sands. Here apparently is an allusion to great fairs held in connection with religious festivals, through which the northern tribes were enriched with the wares of distant nations.

This growth of commerce was followed inevitably by a growth of industry. A taste was developed for foreign wares that led foreign artisans to settle in Israel. David and Solomon had to import carpenters, stone-cutters, masons and founders from Tyre (2 Sam. 5: 11; 1 Ki. 5: 18; 7: 13f.); but many of these workmen remained in the land, and from them the Israelites gradually learned their trades. In the days of the later kings all the arts of the ancient world became indigenous in Israel. We read of smiths, founders, gold- and silver-smiths, stone-cutters, masons, engravers of gems, carpenters, image-makers, potters, painters, weavers, fullers, bakers, cooks, barbers, perfumers, apothecaries and physicians.

The monarchy, commerce and industry all combined to encourage life in cities. During the period of the "Judges," the cities remained in the hands of the Canaanites, and the Hebrews dwelt in villages and small walled towns. The leaders of Israel during this period were all farmers. With David and Solomon the situation changed entirely. The large Canaanite fortresses, which during the period of the "Judges" had maintained their autonomy, were conquered and occupied by the early Hebrew kings. The Jebusite city of Jerusalem David made his capital, and from this time onward it was the residence of all the kings of Judah. The kings of Israel dwelt first in Tirzah and afterwards in Samaria. Merchants and artisans naturally flocked to these centers, because in them there was greater security and a greater market for their wares. The result was that in the two centuries between David and Uzziah the cities both of Israel and of Judah grew enormously at the expense of the country. Amos speaks repeatedly of the cities of Israel. Hos. 8: 14 says, "Judah hath multiplied fortified cities." Isaiah and Micah represent Judah as trusting in the size and strength of their walled towns. The new importance of urban life is strikingly evidenced by the fact that during this period the leading men of the nation no longer come from the country, but from Jerusalem, Samaria, and the other large towns.

The economic changes that we have just traced were destructive to the ancient social constitution of Israel. The kings were naturally hostile to the independent tribal authorities and were in favor of centralization of government. At first their prerogatives were carefully limited. Saul had little more authority than one of the "Judges." The early kings were compelled to make a covenant with the elders of the tribes before they ascended the throne, and violation of this agreement was regarded in both kingdoms as just ground for revolt. The old communal government under the elders remained at first unchanged, and the elders themselves often served as lower officials of the king. Down to the latest times custom and public opinion put a wholesome restraint upon royal despotism. Prophets could rebuke and oppose the kings without fear of violence, and Ahab's inability to take

the coveted field of Naboth called forth from his Sidonian wife the amazed remark, "Dost thou now govern the kingdom of Israel?" Nevertheless, the monarchy steadily undermined the ancient tribal organization of the nation. Saul created a standing army composed of picked men out of all the tribes (1 Sam. 14: 52). David increased this force and added to it Cretans, Philistines, and other foreign mercenaries. This regular soldiery was more than a match for the old tribal militia and eventually displaced it. In the days of Amos troops were no longer furnished by the clans as such, but towns were compelled to raise a levy in proportion to their population. (Am. 5: 3f.). With the waning of their military function the clans rapidly disintegrated. Their elders lost importance, while the king, as the head of the standing army, continually gained in power.

In the place of the tribal elders who had formerly exercised civil, judicial and military functions there now grew up the body of the *sārīm*, or "princes," that is, the bureaucracy of favorites appointed by the king. As early as the time of Saul we read of servants of the king who ate at the king's table (1 Sam. 20: 5). Under David we meet with a number of new royal officials (2 Sam. 8: 16ff.; 20: 23ff.). Solomon added to these (1 Ki. 4: 2-6) and also divided the land for purposes of taxation into twelve districts which did not correspond with tribal divisions and placed over these his sons-in-law and other favorites. The Prophets say little about the "elders," but much about the "princes" or royal appointees. It is clear that in their day the ancient clan organization was almost extinct.

Trade and industry, no less than the monarchy, tended to loosen the tribal bonds. Merchants and artisans were not tied to the soil like peasants but changed their residence whenever it served their interest. The villages in the days of the Judges were occupied by single clans, but the cities in the days of the Kings were occupied by men of every clan. Thus the social organization of the desert, that had survived the conquest of Canaan and the adoption of agriculture, was gradually undermined. By the time of the literary prophets it had well-nigh disappeared.

II.

THE NEW SOCIAL PROBLEM.

In place of the ancient social grouping that rested primarily upon kinship there arose in this period a new grouping based upon the distribution of wealth. The results of trade were the accumulation of large fortunes in the hands of a few, and the impoverishment of the agricultural and laboring classes. The rich had community of interest in exploiting the poor, and the poor had community of interest in resisting the aggressions of the rich. The social process, accordingly, resolved itself into a struggle between the upper and the lower classes. Instead of feuds between clans there now appeared the feud between labor and capital.

1. *The Class of the Rich.*—The book of Kings gives a dazzling picture of the treasures accumulated by Solomon. According to 1 Ki. 3: 13; 10: 23, they were greater than those of any other king of his day. According to 1 Ki. 10: 14f., "The weight of gold that came to him in one year was 666 talents, besides that which the traders brought, and the traffic of the merchants, and of all the kings of the mingled people, and of the governors of the country." According to 1 Ki. 10: 27, "He made silver to be in Jerusalem as stones." Making all allowance for exaggeration, these statements still point to an extraordinary accumulation of wealth in the hands of the king. In spite of the Syrian wars, and the wars between Judah and Israel, the wealth of the nation continued to increase. Hosea represents the northern kingdom as saying, "Surely I am become rich, I have found me wealth" (Hos. 12: 8). Isaiah says, "Their land is full of silver and gold, neither is there any end of their treasures" (Isa. 2: 7). Zephaniah speaks of the "people of Canaan," *i. e.*, the merchants, as "laden with silver" (Zeph. 1: 11).

These riches were not invested in productive enterprises, but were squandered in self-indulgence. The story of Solomon's reign in the Book of Kings is little more than an exhibition of his lavish, senseless luxury. His Temple and palaces on Mount Zion (1 Ki. 5-7) were more costly than a little nation like Israel could afford. He had 700 wives and 300 concubines (1 Ki. 11: 3).

The daily provision for his table was 30 cors of fine flour and sixty cors of meal, 10 fatted oxen, 20 oxen from the pastures, 100 sheep, besides harts, gazelles, roebucks, and fatted fowl (1 Ki. 4: 22). His example was followed by his successors in both kingdoms, and from the court the love of luxury spread to all classes in the community. The writings of the Prophets are full of denunciations of the extravagance of the aristocrats of their day. They dwelt in palaces of ivory and hewn stone and had both summer and winter houses (Am. 3: 12, 15; 5: 11). They reposed at their banquets upon damask cushions on couches of ivory and ate selected lambs and fatted calves. They drank beakers of rare wines and sang improvised songs to the accompaniment of their musical instruments (Am. 6: 4f.; 8: 10). Hosea speaks of their palaces, their mirth, their feasts, and the treasure of their goodly vessels (Hos. 8: 14; 2: 11; 13: 15). Isaiah speaks of their great and fair houses, the harp, the lute, the tabret and the pipe in their feasts, their glory, their pomp, and their costly chariots (Isa. 5: 9, 11, 14; 22: 18). Zeph. 1: 8 alludes to their love of foreign dress and their imitation of foreign customs. The wives of these aristocrats were as voluptuous as their husbands. Amos calls them "fat cows of Bashan that are in the mountains of Samaria (Am. 4: 1). Isaiah calls them "women that are at ease, careless daughters" (32: 9), and in 3: 16-24 he gives in derision a long list of the articles that are necessary to complete their toilets.

The constant round of feasts made drunkenness habitual in the upper classes. Amos 6: 6f. says, "They drink wine in bowls," and 4: 1 represents the women as saying to their husbands, "Bring and let us drink." Hos. 7: 14 says, "They assemble themselves for new wine." Hos. 7: 5 says, "On the day of our king the princes made themselves sick with the heat of wine." Hos. 4: 11 declares, "Wine and new wine take away the understanding of my people." Isaiah confirms the testimony of these prophets of the northern kingdom by calling Samaria "the crown of pride of the drunkards of Israel" (28: 1f.). In Judah it was no better. According to Isa. 5: 11, "They rise up early in the morning that they may follow strong drink, and tarry late into the night till wine inflames them." According to 5: 22, they are "Mighty men in drinking wine and heroes in mingling strong

drink." According to 28: 7, "They reel with wine, and stagger with strong drink; the priest and the prophet reel with strong drink, they are swallowed up of wine, they stagger with strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean." According to Mic. 2: 11 the only kind of prophet that the authorities are willing to hear is a prophet of wine and strong drink.

Sexual license also was frightfully prevalent among the wealthy. The Prophets are full of references to prostitution and adultery. "A man and his father go in unto the same maiden to profane my holy name," says Amos (2: 7). "Your daughters play the harlot, and your brides commit adultery. . . . The men go apart with harlots, and they sacrifice with temple prostitutes." "They are all adulterers," says Hosea (4: 14; 7: 4; cf. 4: 10f.). Custom did not permit the wealthy to maintain harems, such as were kept by the king, but they made up for this by freedom of divorce. The Prophets often complain of the resulting demoralization of family life.

2. *The Class of the Poor.*—Over against the rich stood the larger class of the poor. Under the names of *dallim* "feeble," *ebhyônîm* "poor," *ʾānūyîm* "landless," they are frequently mentioned by the Prophets. The same economic conditions which enriched the merchants tended more and more to impoverish the farmers and laboring classes. The exports of the Hebrews were agricultural produce, especially wheat. The merchants are always described by the prophets as grain-dealers. Amos represents them as saying, "When will the new moon be gone that we may sell grain, and the Sabbath that we may set forth wheat?" (Am. 8: 5). "They assemble themselves for grain," says Hosea (7: 14). In all ages Palestine has produced wheat prolifically, and in the period of the Judges, when there was no export trade, grain was the cheapest of all commodities. With the growth of commerce, however, the price of wheat and of all the other necessities of life rose steadily. Expansion of the circulating medium through the influx of gold and silver tended also to raise prices. Our information on this subject is not very complete, still there is evidence enough to show that from the days of David onward

there was a steady rise in prices. In the period of the Judges the salary of a priest for a year was 10 shekels (Jud. 17: 10). In the reign of Ahab, in a time of exceptional plenty, a *seah* (about six quarts) of fine flour cost a shekel (60 cents) and two seahs of barley a shekel (2 Ki. 7: 1). On the other hand, wages did not increase in anything like the same proportion. The result was that the laboring classes found it increasingly difficult to buy food.

Excessive exportation also prevented the reserving of wheat against times of need. Under normal conditions the country produced more grain than it could use; and when this was stored up at home there was no suffering, if the crop of the succeeding year was small; but when the surplus was exported, there was nothing to fall back upon in an emergency. Every year the farmers were tempted to sell all of the crop that they did not need for immediate consumption in exchange for luxuries which the merchants offered them. If next year their crops were destroyed by war or by drought, they had no reserve on hand and were obliged to buy food at exorbitant prices. Under these conditions it was easy for the grain dealers to corner the market, and to demand whatever prices they pleased. Famines are not once mentioned in the Book of Judges, but they are frequently mentioned in the Book of Kings and in the Prophets. Such conditions bore severely upon all who did not belong to the capitalist class.

The poverty which was the inevitable result of these bad economic conditions was aggravated by the burdensome exactions of the kings. Luxury created the demand for greater luxury, and in order to obtain it more money was needed. If this could not be gained by fair means, then it must be got by foul means. Solomon found his legitimate income through trade inadequate to pay for his costly buildings and his extravagant court, and, therefore, was obliged to impose heavy taxes. I Ki. 4: 7-19 gives an account of the elaborate system by which he wrung contributions of agricultural produce out of the people. Heavy tariffs were imposed, and the most lucrative trade was reserved as a royal monopoly (I Ki. 10: 28f.). The Canaanites that were left in the land he reduced to servitude, and compelled them to work upon his buildings (I Ki. 9: 20f.; cf. 5: 15). When these did

not suffice, he raised a levy of 30,000 Israelites who were sent in relays of a thousand each to hew lumber in Lebanon (1 Ki. 5: 13f.).

So burdensome were these exactions that the elders of the tribes demanded their abolition of Rehoboam. He replied: "My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions" (1 Ki. 12: 14). On hearing this, the northern tribes revolted and made Jeroboam king. For a little while there was an improvement, but soon the kings of Israel became as oppressive as Solomon had been. The Ephraimitic document in 1 Sam. 8: 11-18 puts into the mouth of Samuel a description of the exactions of the kings of the northern kingdom: "This will be the manner of the king that shall reign over you: he will take your sons and appoint them unto him for his chariots, and to be his horsemen; and they shall run before his chariots; and he will appoint them unto him for captains of thousands, and captains of fifties; and he will set some to plough his ground, and to reap his harvest, and to make his weapons of war, and the weapons of his chariots. And he will take your daughters to be perfumers, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed and of your vineyards, and give to his officers, and to his servants. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your flocks: and ye shall be his slaves. And ye shall cry out in that day because of your king whom ye have chosen you."

The story of the way in which Ahab seized Naboth's vineyard by securing his execution on a false charge of blasphemy (1 Ki. 21) is proof that the words just quoted are no exaggeration. This deed cost the house of Omri the throne (2 Ki. 9: 25f.), but no permanent betterment was effected. In fact, the repeated revolutions in the northern kingdom tended rather to make the situation worse, because each new dynasty and its retainers were anxious to secure as much plunder as possible before they were dispossessed. In the times of the Prophets the poor groaned under the exactions of the government. Ten per cent. of all

produce was taken as taxes. As in modern Palestine, these were assessed on the estimated yield, and in bad years they consumed almost the entire crop. Even the landless were compelled to pay taxes of wheat (Am. 5: 11), and the grass of fallow land was cut for the king's horses (Am. 7: 1). In the southern kingdom it was no better. "The shepherds of Judah," says Ezekiel, "have fed themselves and not the sheep. They have eaten the fat, and clothed themselves with the wool, and killed the fatlings. With force and rigor they have ruled over them (Ezek. 34: 2-4; cf. 45: 8; 46: 18).

The bad example of the kings was followed by the royal officials. The collectors, who farmed out the taxes, and the officers of the king enriched themselves at the expense of the peasantry. They devoured the vineyard of Yahweh; the spoil of the poor was in their houses. They crushed the people, and ground the face of the poor (Isa. 3: 14f.). They hated good and loved evil. They plucked their skin from off the peasants, and their flesh from off their bones. They ate the flesh of the people, and flayed their skin from off them, and broke their bones, and chopped them in pieces, as for the pot, and as flesh within the cauldron (Mic. 3: 2f.). They filled their master's house with deceit and violence (Zephaniah 1: 9; cf. 3: 3).

The merchants knew no family ties and regarded all men as fair prey. They lost no opportunity to increase their profits by lying and cheating. They swallowed up the needy and caused the poor of the land to fail, making the ephah small, and the shekel great, and dealing falsely with balances of deceit; that they might buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat (Am. 8: 5f.). They were like the Canaanites; the balances of deceit were in their hands; they loved to oppress (Hos. 12: 7). In their houses were treasures of wickedness, a scant measure, wicked balances, a bag of deceitful weights. They spoke lies, and their tongue was deceitful in their mouth (Mic. 6: 10-12).

In times of war or of famine the peasants were compelled to borrow of the capitalists in the cities in order to escape starvation. The loans were secured by mortgages on communal or private lands, as the case might be. The interest, which was taken

in agricultural produce (Amos 2: 8; 5: 11), was exorbitant, and the borrowers were seldom able to repay the principal. They kept on borrowing until their security was exhausted, and then the money-lenders foreclosed the mortgages and seized the farms. The Prophets are full of denunciations of this land-grabbing. "Woe to them that join house to house, that lay field to field, till there is no room left, and they dwell alone in the midst of the land" (Isa. 5: 8). "Woe to them that devise iniquity and plan evil upon their beds! when the morning is light, they carry it out, because it is in their power to do so. And they covet fields and seize them, and houses and take them away; and they oppress a man and his house, even a man and his heritage" (Mic. 2: 1-2). "Ye rise up against my people like an enemy: Ye strip the coat from off the back of peaceful wayfarers. The women of my people ye cast out from their pleasant homes; from their young children ye take away my glory forever" (Mic. 2: 8; cf. Am. 2: 7; Hos. 5: 10). As a result of this process whole villages were evicted and all the arable land was rapidly coming into the hands of a few rich proprietors. Only land-owners had the privileges of citizenship, so that the impoverished Israelites were reduced practically to the position of serfs who worked for the great proprietors in return for sufficient food to keep body and soul together. Men lamented the good old times, when Israel ate and drank and made merry, and when every man sat under his own vine and under his own fig-tree (I Ki. 4: 20, 25; Mic. 4: 4). It was the same process that is going on today in all parts of the Turkish empire and in most of the countries of eastern Europe.

People who had no land and were compelled to borrow gave pledges of personal property, such as clothing, tools, or pieces of household furniture (Am. 2: 8; Deut. 24: 6-13). When these were exhausted, they mortgaged first their children and then themselves; and if they failed to pay, they were sold as slaves to recover trifling sums of money. The wife of one of the sons of the prophets cried unto Elisha: "Thy servant my husband is dead . . . and the creditor is come to take unto him my two children to be slaves" (2 Ki. 4: 1). "They have sold the righteous for silver and the needy for the price of a pair of sandals" (Am. 2: 6; 8: 6). "The rich ruleth over the poor, and the

borrower is slave to the lender" (Prov. 22: 7). When all other means of securing the coveted land and money failed, the Prophets declare that the rich did not scruple to kill and take possession, as Ahab did in the case of Naboth's vineyard (I Ki, 21). "Your hands are full of blood," says Isaiah to the nobles of Jerusalem (1: 15). "The priests murder in the way to Shechem," says Hosea (6: 9).

The worst feature in the situation was the impossibility of the poor obtaining justice in the courts. The old tribal elders, who had sympathized with the peasants, and who had represented the moral sense of the village communities, had disappeared; and in their place had come the "princes" appointed by the king, who knew no tribal bonds, and whose sole ambition was to get rich quickly. They were the chief exploiters of the poor and they were at the same time the judges who decided the cases in which the poor were involved. Class prejudice led them to take the side of the rich, and they were all open to bribery. They turned justice to wormwood, and cast down righteousness to the earth. They afflicted the just, and thrust aside the needy in the gate. They loved bribes and followed after rewards; they did not vindicate the fatherless nor did the cause of the widow come before them (Am. 5: 7, 12; 6: 12; Isa. 1: 23f.; 5: 7, 23; 10: 1; Mic. 3: 1, 9; 7: 3). It is no wonder that the poor, seeing that they could not get their rights in a legal way, felt that they must take matters into their own hands and redress their wrongs by violence. Repeated revolutions were a sign of social unrest. After the death of Jeroboam II a state of anarchy ensued in the northern kingdom that lasted until its downfall. Hosea in his later prophecies draws a gloomy picture of the lawlessness that prevailed in his day (Hos. 4: 1f.; 6: 8), and a similar situation existed in Judah according to Isa. 9: 18, 20; Mic. 7: 2.

This social situation was rightly regarded by the Prophets of the eighth century as very alarming. They saw that the nation was rapidly falling to pieces, and that it could not resist the attack of Assyria which was certain to come as soon as Damascus fell. The rich, however, were confident that there was no danger. They were at ease in Zion and secure in the mountain of Samaria. They put far away the evil day and caused the seat of violence to

come near. They were not grieved for the affliction of Joseph. They rejoiced in the cities that they had captured, and regarded themselves as the greatest nation of the day. They trusted in the multitude of their mighty men. They were proud, haughty, and lifted up, like the cedars of Lebanon or the oaks of Bashan. When the earthquake in the days of King Uzziah threw down their palaces, they said in pride and stoutness of heart: "The bricks are fallen, but we will build with hewn stone; the sycamores are cut down, but we will put cedars in their place." They trusted that their silver and their gold would deliver them from all peril (Am. 6: 1, 3, 6, 13; Hos. 10: 13; Isa. 2: 11f.; 9: 9; Zeph. 1: 18). That these social conditions were displeasing to God, and that he would show his displeasure by destroying the nation that permitted them, never entered into their heads. They regarded Yahweh as a national God who was bound to stand by Israel under all circumstances (Am. 3: 2; 5: 14; 6: 1-3; 9: 7-10). Provided that they brought him sacrifices abundantly and punctually, he could not leave them in the lurch (Am. 4: 4-5; 5: 21-23; 8: 10; Isa. 1: 11-14; 22: 13).

Such was the social problem in the time of the Prophets. It has many points of analogy with the social problem in our own day, and this fact gives a peculiar interest to the solutions of this problem that are attempted by the various Old Testament writers.

III.

PROPOSED SOLUTIONS OF THE SOCIAL PROBLEM.

From the period of the monarchy three kinds of literature have come down to us, representing three great schools of Hebrew thought, the Priests, the Wise Men, and the Prophets. From the Priestly school comes the Book of the Covenant in Ex. 20:22-23:33. It dates from about the time of Elijah and Elisha, and contains decisions of test cases made at some sanctuary or sanctuaries of the northern kingdom. From this school also comes the Deuteronomic code in Deut. 5-28, which may properly be described as a revised and enlarged edition of the Book of the Covenant. It was compiled apparently during the reign of Manasseh, and was first published in the eighteenth

year of King Josiah (619 B. C., revised chronology). Similar in character is the Holiness Code (Lev. 17-26) which was published shortly before the Exile. From the Wisdom school come the oldest sections in the Book of Proverbs, namely, the collection ascribed to Solomon in Prov. 10-22, and the one which the men of Hezekiah king of Judah are said to have gathered (Prov. 25-29). It may be that these collections were first put into their present form after the Exile, but in any case they face the same social problems that are faced by the Book of the Covenant, Deuteronomy, and the Prophets, and may fairly be regarded as exhibiting the views of the Wise Men of the pre-exilic period. From the Prophetic school come the words and deeds of the early Prophets as recorded in the Book of Kings, and the writings of Amos, Hosea, Isaiah, Micah, Zephaniah, Habbakuk, Nahum, and Jeremiah extending over the period from 760 B. C. to the fall of Jerusalem in 586 B. C.

These three schools have many points of similarity to one another in their attitude toward the social problem of their day. None of them reflect the indifference or shallow optimism of the ruling classes, but all are keenly alive to the gravity of the situation. They know that society is rotten to the core. At the same time they are not pessimists. They do not give up the problem in despair, as Ecclesiastes does, and counsel stoical resignation to the fate that places man in an incurably evil world. Nor do they try to run away from the problem and take refuge in cloisters or hermitages, but they remain in the cities where wickedness is most aggressive. None of them counsel men to bear patiently the ills of the present world in hope of another life in which wrongs will be set right. They know only the shade-world of Sheol, in which no memory, nor joy, nor life in any true sense exist. Immortality has not yet been brought to light; and, therefore, the only good that they can recognize is one that is attainable in this world. Accordingly, all face the evils of their day fearlessly and strive to remedy them. They know that the situation is bad, but they do not regard it as hopeless, and they are determined to fight like men to make it better.

Yet, while they are reformers, they are not revolutionaries. They do not wish to overthrow the existing forms of society

and to put new ones in their place, they wish only to make the old forms better. Their essential conservatism will be apparent, if we consider their attitude toward three of the fundamental institutions which human society has laboriously established in the course of its evolution, namely, private property, the family, and the state.

1. *Private Property.*—The Book of the Covenant, Deuteronomy, and the Holiness Code sanction the existence of private property. Communal ownership of land had almost disappeared by the time that these codes were written, and they made no effort to restore it. Such a law as Deut. 19: 14 (cf. 27: 17), "Thou shalt not remove thy neighbor's landmark, which they of old time have set," evidently assumes private ownership of land. Private ownership of slaves is permitted by Ex. 21: 5-6 and Deut. 15: 16f. Theft is forbidden (Ex. 22: 1-4; Deut. 5: 19; 23: 24f.); the restoration of lost property is required (Ex. 23: 4f.; Deut. 22: 1-4); damage or loss must be made good (Ex. 21: 32-36; 22: 5-15); inheritance and the right of primogeniture are recognized (Deut. 21: 15f.; 25: 5f.). The oldest Proverbs, far from being hostile to wealth, are full of praises of the power which it brings: "The rich man's wealth is his strong city; the destruction of the poor is their poverty" (Prov. 10: 15): "The blessing of Yahweh, it maketh rich; and he addeth no sorrow therewith" (10:22): "The crown of the wise is their riches; but the folly of fools is only folly" (14: 24): "In the house of the righteous is much treasure, but in the revenues of the wicked is trouble" (15:6): "The reward of humility and the fear of Yahweh is riches and honor and life" (22: 4; cf. 13: 8; 18: 11, 23; 19: 4, 7, 14). In the case of both Law and Wisdom, accordingly, it is clear that no socialistic program for the abolition of wealth is proposed.

In the case of the Prophets there is more room for difference of opinion. Karl Marx in his famous work, *Das Kapital*, lays it down as a fundamental proposition that "the history of society is the history of the war of classes." In accordance with this principle he regards the Prophets as the spokesmen of a labor-movement in ancient Israel that had for its motto, "Down with the capitalists." In this view he has been followed by a number

of recent writers. Thus Beer, in an article entitled "A Contribution to the History of the War of Classes in Hebrew Antiquity" (*Neue Zeit*, xi, 1892-3, p. 444), says: "The attempt to remove sharp social conflicts by a renovation of economic life is nothing new. We meet it in Hebrew antiquity when the ancient social organization of Israel was in process of dissolution and the 'poor and needy' ('*ānīyīm wē-'ēbhyōnīm*), under leadership of the Prophets, began to cry louder and louder for justice and righteousness." "Prophecy is the concentration of the awful suffering and struggle of the Israelitish proletariat. Its Yahweh is a grim, revengeful God who sweeps along like a kindling flame of fire, shaking the earth to its foundations. The God of the oppressed is not love but hate, a God who delights in the most fearful destructions" (*ibid.*, p. 447). Beer seeks further to show that the primitive social constitution of the Hebrews was communism, and that the Prophets demanded a return to this condition. Similarly Wallis, in an article entitled "Sociological Significance of the Bible" (*Amer. Journ. Sociology*, xii, 1907, pp. 532-552), regards the struggle between Yahweh and Baal in the days of Elijah and Elisha as primarily a struggle between the country and the city. Yahweh was the patron of the oppressed rustics, Baal was the patron of the rich money-lenders. The platform of the Yahweh party, "Down with Baal," was really a demand for the abolition of capital.

This view derives some plausibility from the fact that several of the earlier prophets came from the rural districts. Elijah was from Gilead (1 Ki. 17: 1). Elisha was a farmer of Abel-meholah (1 Ki. 19: 16, 19). Amos was one of the sheep-breeders of Tekoah (Am. 1: 1; 7: 14f.). Micah was a resident of Moresheth, a little village in the Shephelah (Mic. 1: 1, 14; Jer. 26: 18). But this consideration is offset by the fact that other prophets belonged to the cities. Communities of "Sons of the prophets," with whom Elijah and Elisha stood in friendly relations, dwelt in cities such as Bethel (2 Ki. 2: 3), Jericho (2 Ki. 2: 5, 15), Gilgal (2 Ki. 4: 38), and Samaria (2 Ki. 6: 1, 24, 32; 9: 1). This could hardly have been the case if the guilds of the prophets had been agrarian leagues hostile to everything connected with city life. Nathan was a resident of Jerusalem (2 Sam. 7: 1-17;

12: 1, 14, 25; 1 Ki. 1: 10f.). Ahijah belonged to the important town of Shiloh, where the ark had reposed during the period of the Judges (1 Ki. 11: 29). 1 Ki. 13: 11 mentions an old prophet who dwelt at Bethel. Elisha, although a native of Abelmeholah, took up his residence in Samaria, the capital of the northern kingdom (2 Ki. 5: 3; 6: 24, 32). Isaiah was a native of Jerusalem and probably a member of the royal family. Jeremiah was a priest. He was born in Anathoth, but he spent his life in Jerusalem. Ezekiel also was a priest of the family of Zadok that held office in the Temple in Jerusalem. The rest of the Prophets are of unknown origin. Under these circumstances it is not safe to assert that the Prophets as a class were rustics, and that they led the peasantry in a revolt against the city money-lenders.

Further evidence of the socialistic tendencies of the Prophets is sought in their frequent and terrible denunciations of the rich. "I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith Yahweh" (Am. 3: 15). "The Lord Yahweh hath sworn by his holiness, that, lo, the days shall come upon you, that they shall take you away (into captivity) with hooks, and the remnant of you with fish-hooks" (Am. 4: 2). "They shall go into captivity with the first that go captive; and the revelry of them that stretched themselves shall pass away. The Lord Yahweh hath sworn by himself, . . . I abhor the pride of Jacob, and hate his palaces; therefore will I deliver up the city with all that is therein" (Am. 6: 7f.; 2: 6, 13-16; 5: 6, 16f., 27; 6: 14; 7: 9, 17; 8: 3, 10). "I will ease me of my adversaries, and avenge me of mine enemies" (Isa. 1: 24). "Woe unto them that join house to house, that lay field to field, till there be no room and ye be made to dwell alone in the midst of the land! . . . "Woe unto them that rise up early in the morning that they may follow strong drink; that tarry late into the night, till wine inflame them! . . . "Woe unto them that draw iniquity with cords of falsehood and sin as it were with a cart-rope!" . . . Woe unto them that call evil good, and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter! Woe unto them that are

wise in their own eyes and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: that justify the wicked for a bribe and take away the righteousness of the righteous from him! Woe unto them that decree unrighteous decrees, and to the writers that write perverseness; to turn aside the needy from justice, and to rob the poor of my people of their right, that widows may be their spoil, and that they may make the fatherless their prey! And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?" (Isa. 5: 8, 11, 18-22; 10: 1-3; cf. 1: 15, 25; 3: 1-9, 13-26). "Woe unto them that devise iniquity and work evil upon their beds. . . . Therefore thus saith Yahweh, behold against this family do I devise an evil from which ye shall not remove your necks, neither shall ye walk haughtily, for it is an evil time" (Mic. 2: 1-5).

Such denunciations are almost as bitter as those of modern socialists, and they suggest that the Prophets headed a revolutionary movement to abolish wealth. When, however, we examine their utterances more closely we perceive that they are not attacking wealth itself, but only its abuse. In their fiercest invective they are careful to point out that the sin of the rich is not the possession of money, but fraud, robbery, oppression and injustice. They never identify poverty with piety, or wealth with wickedness. They never appeal to the poor to rise and sweep away their rich taskmasters. A judgment, to be sure, is coming upon the rich, but it is not inflicted by their victims, but by Yahweh himself. Wealth is not a curse, but is the gift of God: "She (Israel) did not know that it was I that gave her the grain, and the new wine, and the oil, and multiplied unto her gold and silver" (Hos. 2: 8). In the picture of the golden age to come there is no trace of the communism that characterizes Plato's ideal state and the theories of the Essenes. Private ownership of both real and personal property is to continue in the new age as it has existed in the past: "They shall sit every man under his vine and under his fig tree and none shall make them afraid" (Mic. 4: 4). When the fall of Jerusalem was impending, Jeremiah bought a field in Anathoth and "subscribed the deed, and sealed it, and called

witnesses, and weighed the money in the balances, and took the deed of the purchase" in the confidence that in the new era which was to follow the Exile this property would still belong to his family. "For thus saith Yahweh Sebaoth, the God of Israel: Houses and fields and vineyards shall yet again be bought in this land."

The attitude of the Prophets toward wealth is similar to that of Jesus Christ. None ever denounced the rich more sternly than he: "Woe unto you that are rich" (Lu. 6: 24); "How hardly shall they that have riches enter into the kingdom of heaven" (Mark 10: 23); "It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God" (Matt. 19: 24); and yet, as Professor Peabody, in his work on *Jesus Christ and the Social Question*, and Professor Mathews, in his *Social Teaching of Jesus*, have shown, he did not condemn wealth in itself, and did not seek to lead the poor in a revolt against the tyranny of the rich. In many of his parables money is a trust bestowed by God for which he demands faithful stewardship (Matt. 25: 14-30; Lu. 12: 16-21; 16: 1-13; 19: 13-27). Some of Jesus's closest friends belonged to the well-to-do class. In every case it is not the possession but the misuse of wealth that Jesus condemns, and he, no more than the Prophets, can fairly be regarded as the pioneer of communism.

2. *The Family*.—In their attitude toward the family the writings of this period are as conservative as in their attitude toward wealth. Incidentally this is evidence that they did not disapprove of private ownership, since communistic theories of property lead inevitably to communistic theories of the relation of the sexes. The Law assumes the continued existence of the family in the patriarchal form that had come down from the nomadic period. Marriage is treated as a duty, and the degrees of kinship within which it is permitted are specified (Deut. 22: 30; 27: 20, 22f.; Lev. 18: 6-18). Monogamy is regarded as the rule, and polygamy as the exception (Deut. 21: 15; 25: 5). Honor to father and mother is inculcated (Ex. 21: 15, 17; Deut. 5: 16; 21: 18-21; 27: 16; Lev. 19: 3; 20: 9). The right of inheritance and of primogeniture is recognized (Deut. 21: 15-17; 25: 5f.).

The Proverbs also praise domestic life and urge that it be preserved in its integrity: "Whoso findeth a wife findeth a good thing, and obtaineth favor of Yahweh" (Prov. 18: 22); "Honor and riches are an inheritance from fathers, but a prudent wife is from Yahweh" (19: 14). Monogamy is assumed to be the normal relation and polygamy is not mentioned. Reverence to parents is often demanded. "Hearken unto thy father that begat thee, and despise not thy mother when she is old" (23: 22); "Whoso curseth his father or his mother, his lamp shall be put out in blackest darkness" (20: 20).

In like manner the Prophets regard the family as the cornerstone of society. The author of the J document uses the story of the creation of Eve to teach monogamic marriage: "And the man said, This is now bone of my bone and flesh of my flesh. . . . Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh" (Gen. 2: 23f.). None of the prophets is recorded to have had more than one wife. Hosea refused to give up Gomer even after she had been unfaithful to him, and through his own love learned to understand the redeeming love of Yahweh for Israel (Hos. 3: 1). Isaiah identified his wife so completely with his ministry that she was called "the prophetess," and he gave his children names that should be symbolic of his message (Isa. 7: 3; 8: 3). Ezekiel made his wife a type of Judah in its relation to Yahweh, and when she, "the desire of his eyes," was taken from him by a stroke, he used this to represent the destruction of the holy city (Ezek. 24: 15-24). By all the Prophets the marriage relation is regarded as so sacred that it is the worthiest figure for God's relation to his people. Israel is his bride whom he chose in the land of Egypt and has cherished ever since with unflinching love. Apostasy from him is infidelity to the marriage vow (Hos. 1-2; Jer. 3; Ezek. 16). Prostitution, adultery, divorce, and all other things that tend to impair the family, are unsparingly condemned (Am. 2: 7; Hos. 4: 14; 7: 4; Mal. 2: 13-16).

3. *The State.*—The State also is upheld by all three schools of Hebrew thought. "Thou shalt not revile God (*i. e.*, the legal decision of the priests at the sanctuary, *cf.* Ex. 22: 8f.), nor shalt thou curse a ruler of thy people," says the Book of the

Covenant (Ex. 22: 28). The monarchy is regarded by Deuteronomy as a divine institution: "When thou art come into the land which Yahweh thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like all the nations that are round about me; thou shalt surely set him king over thee, whom Yahweh thy God shall choose; one from among thy brethren shalt thou set king over thee" (Deut. 17: 14f.). The whole apparatus of government is sanctioned by Deut. 16: 18: "Judges and officers shalt thou appoint in all thy gates which Yahweh thy God giveth thee."

Proverbs also recognizes that civil government is of God: "A divine sentence is in the lips of the king, his mouth shall not transgress in judgment" (16: 10); "In the light of the king's countenance is life, and his favor is as a cloud of the latter rain" (16: 15); "A king that sitteth on the throne of judgment scattereth away all evil with his eyes" (20: 8); "Kindness and truth preserve the king; and his throne is upholden by kindness" (20: 28); "The king that faithfully judgeth the poor, his throne shall be established forever" (29: 14). Judges also are recognized (17: 26; 18: 5; 24: 24f.; 28: 21), and royal officials (17: 7; 28: 2, 16).

The attitude of the Prophets toward government is as much disputed as is their attitude toward wealth. According to Adler (*Geschichte des Socialismus*, p. 61ff.), the ideal of the Messianic age is essentially anarchistic. The Prophets imagine a society in which the temptations to injustice are done away, and men dwell in peace and unity. Under such conditions no government is needed, for all do right spontaneously. Advocates of this view appeal not merely to the Messianic prophecies but also to the antagonism which so many of the Prophets displayed toward the kings. Nearly every one of them came into conflict with the rulers in his day, and some of them were directly responsible for the overthrow of certain monarchs. Nathan denounced David and declared that the sword should never depart from his house (2 Sam. 12: 10). Ahijah of Shiloh incited Jeroboam to revolt against Solomon and Rehoboam (1 Ki. 11: 29-31) Shemaiah supported the revolt of the ten tribes against Rehoboam (1 Ki. 12: 21-24). Ahijah announced the destruction of the

dynasty of Jeroboam (1 Ki. 14: 7-16). Elijah declared to Ahab his death and the downfall of his house (1 Ki. 21: 21-24; cf. 19: 15-18). Micaiah prophesied against Ahab (1 Ki. 22: 8-28). Elisha incited Jehu to rebel and to slay both Joram, king of Israel and Ahaziah king of Judah (2 Ki. 9). Amos represented Yahweh as saying, "I will rise against the house of Jeroboam with the sword. Then Amaziah, the priest of Bethel, sent to Jeroboam, king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words" (Am. 7: 9f.). Hosea declared: "The children of Israel shall remain many days without king and without prince" (Hos. 3: 4); "O house of the king, unto you belongeth judgment, but you have been a snare at Mizpah and a net spread upon Tabor (5: 1); "They have set up kings, but not by me; they have made princes and I knew it not" (8: 4); "Where now is thy king that he may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes. I have given thee a king in my anger, and have taken him away in my wrath" (13: 10f.). Isaiah announced: "Behold the Lord Yahweh of Hosts, doth take away from Jerusalem and from Judah stay and staff . . . the mighty man and the man of war, the judge, and the prophet, and the diviner, and the elder, the captain of fifty, and the honorable man, and the counsellor, and the expert artificer, and the skillful enchanter. And I will give children to be their princes, and babes shall rule over them" (Isa. 3: 1-3); "Hear now, O house of David: Is it too small a thing for you to weary men, that ye will weary my God also? . . . Yahweh will bring upon thee and upon thy people days that have not come since the day that Ephraim departed from Judah" (Isa. 7: 13, 17).

Such utterances sound as if the Prophets were anarchists who were bent on overthrowing all civil authority, but when we examine their words more closely in their historical setting, it becomes evident that they are not attacking the office of king, but only the particular men who held this office. Nathan did not denounce David as king, but as adulterer and murderer, and he himself took an active part in thwarting the revolt of Adonijah and in making Solomon king (1 Ki. 1: 11). Ahijah opposed

Solomon, but he appointed Jeroboam (1 Ki. 11: 31); Elisha overthrew Joram, but he anointed Jehu king in his stead (1 Ki. 19: 16; 2 Ki. 9: 3). The later prophets were opposed to revolutions, even against wicked kings. Hosea regards the overthrow of the dynasty of Omri as a bloody deed that still cries for vengeance: "And Yahweh said . . . Yet a little while and I will avenge the blood of Jezreel upon the house of Jehu" (Hos. 1: 4). In all their pictures of the good time coming the Prophets assume the continuance of the monarchy, only, in that day the kings shall be wise and just. "In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up its ruins, and I will build it as in the days of old" (Am. 9: 11); "And the children of Judah and the children of Israel shall be gathered together and they shall appoint themselves one head" (Hos. 1: 11); "The children of Israel shall repent and shall seek Yahweh their God and David their king" (Hos. 3: 5); "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called wondrous counsellor, God-like hero, enduring father, prince of peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever" (Isa. 9: 6f.); "With righteousness shall he judge the poor, and decide with equity for the distressed of the land" (Isa. 11: 4); "Behold, a king shall rule in righteousness, and princes shall rule in justice (Isa. 32: 1); "Thine eyes shall see the king in his royal apparel; they shall look upon a far-reaching land" (Isa. 33: 17); "Thou Bethlehem Ephrathah, which art little among the clans of Judah, out of thee shall one come forth for me that is to be ruler in Israel; whose ancestry is from of old, from the days of yore . . . When the Assyrian shall come into our land, and when he shall tread in our palaces, then shall he raise us up seven shepherds, yea, eight princes of men" (Mic. 5: 2, 5).

Having now considered the extremes of indifference, pessimism, and radicalism which the literature of this period avoided, we are ready to ask the question: What was its practical con-

tribution toward the solution of the social problem? All these schools agree that the remedy for the existing evils is to be found in the religion of Yahweh, but they differ as to the way in which the energy of that religion is to manifest itself.

1. *The Method of the Priests.* The priests attempted to remedy the evils of the day by legislation in the name of Yahweh. Precisely those abuses which were most flagrant in the time of the Prophets are singled out for condemnation in the Book of the Covenant, and in the more elaborate provisions of Deuteronomy we see the growth of the social problem in the period between Elijah and Jeremiah.

The Deuteronomic Decalogue (Deut. 5: 21) strikes at the fundamental sin of the age in its prohibition of covetousness. Adultery, which is not mentioned by the earliest codes, because it was effectually prevented by the strength of tribal sentiment, is specifically prohibited by Deuteronomy (5: 18; 22: 22-24), and the Holiness Code (Lev. 18: 20; 20: 10). Prostitution, which is not regarded as wrong by the earlier documents of the Old Testament (Gen. 38: 14-18 J; Josh. 2: 1-21), is first condemned by Deuteronomy (23: 17f.) and the Holiness Code (Lev. 19: 29; 21: 9). Seduction is forbidden by the Book of the Covenant (Ex. 22: 16f.) and Deuteronomy (22: 28f.); rape only by Deuteronomy (22: 25-27). Divorce of female slaves that have been taken as wives is restricted by the Book of the Covenant (Ex. 21: 7-11), and still further restrictions upon divorce are imposed by Deuteronomy (22: 18f., 28f.; 24: 1-4).

The evils of royal luxury Deuteronomy seeks to prevent by the following legislation: "He shall not provide many horses for himself, nor shall he cause people to return to Egypt in order that he may provide many horses, since Yahweh hath said to you, Ye shall never again return that way. Neither shall he take many wives for himself, lest his heart turn away; neither shall he collect for himself great quantities of silver and gold. And when he sitteth upon his royal throne, he shall write for himself a copy of this law which is in the charge of the Levitical priests; and he shall have it always with him, and he shall read in it daily as long as he liveth, that he may learn to fear Yahweh his God, to take heed to observe all the words of this law and these

statutes, that his heart be not lifted up above his kinsmen, and that he turn aside from this commandment neither to the right hand nor to the left" (Deut. 17: 16-20). Oppression of the poor, aliens, widows, and orphans is sternly prohibited, and the curse of God is invoked upon those who practise it (Ex. 22: 21-24; 23: 6; Deut. 24: 14f., 17f.; 27: 19; Lev. 19: 13). Fraud in trade is condemned (Deut. 25: 13-16; Lev. 19: 35-37); also slander, perjury, bribery, injustice, and favoring the rich (Ex. 23: 1-3, 6-8; Deut. 5: 20; 16: 19; 19: 16-21; Lev. 19: 12, 15).

An interesting attempt to strike at the root of the problem of poverty is seen in the prohibition of interest on loans to fellow Israelites, which is found already in the Book of the Covenant (Ex. 22: 25) and is reiterated by Deuteronomy (23: 19f.) and the Holiness Code (Lev. 25: 35-38). If loans could have been secured on these terms, the poor would certainly have been helped, but there is no evidence that any serious effort was ever made to put this law into operation. A still more drastic measure is the outlawing of debts at the end of every seven years (Deut. 15: 1f.). The legislator himself sees that men will not be likely to lend with such a release in view, and therefore adds, "Beware lest this base thought come into thy heart, the seventh year, the year of release is at hand, and thou turn a deaf ear to thy poor brother, and thou give him nothing, and he cry to Yahweh against thee, and thou be guilty of a crime. Thou shalt surely give to him, and thy heart shall not be sad when thou givest to him; because for this Yahweh thy God will bless thee in all thy work and in all that thou undertakest to do" (Deut. 15: 9f.). The outer garment taken as security for a loan must be returned at nightfall in order that the poor man may have something warm to sleep in (Ex. 22: 26; Deut. 24: 12f.) and Deuteronomy adds: "When thou lendest thy neighbor any kind of a loan, thou shalt not go into his house to take a pledge from him. Thou shalt stand without, and the man to whom thou dost lend shall bring out the pledge to thee" (Deut. 24: 10f.). "No man shall take the mill or the upper millstone as a pledge, for thereby he taketh a man's life as a pledge" (Deut. 24: 6). Foreclosure of mortgages and seizure of land are prohibited in Deut. 19: 14;

27: 17. Both the Book of the Covenant and Deuteronomy enact that persons who have been enslaved for debt shall be set free in the seventh year (Ex. 21: 2; Deut. 15: 12), and the Holiness Code goes still further and prohibits absolutely the enslavement of Hebrew debtors (Lev. 25: 39-43).

In spite of these measures to remove the causes of poverty, none of the codes anticipate that it will disappear. "The poor will never cease out of the land," says Deuteronomy (15:11). Accordingly, numerous directions are given to exercise charity towards them. The Book of the Covenant enacts that the natural yield of fields, that lie fallow every seventh year, shall be left for the poor to gather (Ex. 23: 10f.). This meagre provision was inadequate for the period when Deuteronomy was written, and it prescribes that every three years a tenth of all agricultural produce shall be gathered and distributed among the Levites, the resident aliens, the widows, and the orphans (Deut. 14: 28f.; 26: 12f.). It also enacts that the poor are to be invited to share in the sacrificial meals at the annual festivals (Deut. 16: 11-14; 26: 11). Both Deuteronomy and the Holiness Code direct that the gleanings of fields, orchards, and vineyards shall be left for the destitute classes (Deut. 24: 19-22; Lev. 19: 9f.).

From this brief survey it appears that the oldest Hebrew codes have clearly before them the social problem that existed in the days of the Prophets, and that they attempt to solve it by a well-considered system of legislation, many of whose provisions commend themselves to the modern mind as fitted to better the condition of the working classes.

2. *The method of the Wise Men.* — The wisdom literature has a totally different method of approaching the problem. It relies, not upon legislation, but upon education. It believes that if men can be got to see the folly of certain kinds of conduct, they will refrain from them. Accordingly it sets itself to point out the dangers of existing tendencies in society, in hope that, when men see these, they will set to work to remedy them.

Proverbs warns against the temptation to sensuality that comes to the rich by showing the ruin that it brings: "The mouth of strange women is a deep pit, he that is abhorred of

Yahweh shall fall therein" (22: 14); "A harlot is a deep ditch and a foreign woman is a narrow pit. Yea, she lieth in wait as a robber and increaseth the treacherous among men" (23: 27f.). "He that keepeth company with harlots wasteth his substance" (29: 3). In a similar way gluttony and drunkenness are discouraged: "Hast thou found honey? eat so much as is sufficient for thee; lest thou be filled therewith, and vomit it" (25: 16); "Whoso keepeth instruction is a wise son; but he that is a companion of gluttonous men shameth his father" (28: 7); "Wine is a mocker, strong drink a brawler; and whosoever erreth thereby is not wise" (20:1); "He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich" (21: 17).

Proverbs warns against the love of wealth by pointing out that there are many things more precious and more enduring than money: "Riches profit not in the day of wrath, but righteousness delivereth from death" (11: 4); "He that trusteth in his riches shall fall, but the righteous shall flourish as a green leaf" (11: 28); "There is one who maketh himself rich, yet hath nothing; there is one who maketh himself poor, yet hath great wealth" (13: 7); "Better is a little with the fear of Yahweh than great treasure and trouble therewith (15: 16; cf. 16: 8, 19); "An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed" (20: 21); "A good name is rather to be chosen than great riches, and favor is better than silver and gold" (22:1); "Weary not thyself to be rich, for riches make themselves wings" (23: 4); "Better is the poor that walketh in his integrity than he that is perverse in his ways, though he be rich" (28: 6); "A faithful man shall abound with blessings, but he that maketh haste to be rich shall not be unpunished" (28: 20); "He that hath an evil eye hasteth after riches, and knoweth not that want shall come upon him" (28: 22).

The Proverbs also declare that riches gained by oppression bring only misery to their possessors: "Wealth gotten by wrong shall be diminished, but he that gathereth by labor shall have increase" (13: 11); "He that oppresseth the poor reproacheth his Maker, but he that hath mercy on the needy honoreth him"

(14: 31); "He that oppresseth the poor to increase his gains, and he that giveth to the rich cometh only to want" (22: 16). Honesty in business transactions is declared to be the best policy (20: 17; 21: 6; 26: 28). On the taking of interest, Prov. 28: 8 remarks: "He that augmenteth his substance by usury and increase gathereth it for him that had pity on the poor." In regard to the formation of great estates by the foreclosure of mortgages, Prov. 22: 28 advises: "Remove not the ancient landmark, which thy fathers have set" and 23: 10f.: "Remove not the ancient landmark, and enter not into the fields of the fatherless, for their Redeemer is strong; he will plead their cause against thee."

Justice in legal matters is repeatedly commended by the Proverbs: "The king that faithfully judgeth the poor, his throne shall be established forever" (29: 14); "A wicked man taketh a gift out of his bosom to pervert the ways of justice" (17: 23); "To have respect of persons is not good, neither that a man should transgress for a piece of bread" (28: 21).

Like the Law, the Proverbs also enjoin charity towards the poor: "There is that which scattereth, and increaseth yet more; and there is that which withholdeth what is justly due, but tendeth only to want. The liberal soul shall be made fat; and he that watereth shall be watered also himself. He that withholdeth grain the people shall curse him; but blessing shall be upon the head of him that selleth it" (11: 24-26); "Whoso stoppeth his ears at the cry of the poor, he also shall cry and shall not be heard" (21: 13); "He that hath a bountiful eye shall be blessed, for he giveth of his bread unto the poor (22: 9); "He that giveth unto the poor shall not lack, but he that hideth his eyes shall have many a curse" (28: 27); "The righteous taketh knowledge of the cause of the poor. The wicked hath not understanding to know it" (29: 7); "He that hath pity upon the poor lendeth unto Yahweh, and his good deed will he pay him again" (19: 17).

From this it appears that the earliest Proverbs have the same social problem in view that is contemplated by the earliest law-codes, and that they attempt to solve it by showing men the disastrous consequences of unsocial and unethical conduct. The Law seeks to solve the problem by improving material conditions,

the Wisdom Literature seeks to solve it by appealing to the better judgment of men.

3. *The Method of the Prophets.* — The Prophets differ from the Law in the fact that they have no social program to propose. The Law says, Do away with interest on loans, abolish debts every seven years, and prohibit foreclosure of mortgages and all will be well; but we search the writings of the Prophets in vain for any such specific proposals. They are keenly alive to the shortcomings of existing institutions, but they never propose to remedy them by the substitution of new institutions. The student of their writings is amazed at the frequency of their denunciations of abuses, and the absence of direct suggestions for the removal of these abuses. The Prophets, like Jesus Christ, have been claimed as advocates of communism, state socialism, anarchism, and every other form of social theory, but the very fact that so many different views can be attributed to them is the best evidence that they have no clearly defined sociological program.

The Prophets differ from the Wise Men in their lack of confidence in the reasonableness of human nature. They do not believe that it is sufficient to get men to see the folly of conduct in order to keep them from it. They recognize that there is a fatal flaw in human nature that makes men love evil, even when they are intellectually convinced that the good is better. "They hate the good and love the evil" (Mic. 3: 2); "They call evil good and good evil, they put darkness for light and light for darkness, they put bitter for sweet and sweet for bitter" (Isa. 5: 20). There is such a thing as moral blindness that makes men incapable of being reached through their reason: "Go and tell this people, Hear ye indeed, but understand not; and see ye indeed but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and repent and be healed" (Isa. 6: 10). Accordingly, the Prophets do not argue with men after the manner of the Sages to dissuade them from unsocial conduct on the ground of its economic disadvantages. They perceive that they must go deeper than the intellect, if human nature is to be changed; they

must reach the conscience, and work a radical revolution in character.

This revolution they see can be wrought only by personal experience of a God whose inmost nature is righteousness. They know how Yahweh took pity upon Israel in Egypt, and how by his deliverance he showed that he hated oppression and loved mercy. Dwelling upon this long-neglected side of the Mosaic religion, each of them has an inaugural vision, analogous in its main features to the Christian experience of conversion, in which the righteousness of Yahweh is borne in upon him with overwhelming power. Amos sees Yahweh with a plumb-line in his hand, and knows that he tests all conduct by the norm of perfect rectitude (Am. 7: 7f.). Isaiah sees Yahweh seated upon a throne high and lifted up, and hears the seraphim proclaim "Holy, holy, holy is Yahweh of hosts; and in the presence of that vision cries out, "Woe is me, for I am undone, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, Yahweh of hosts" (Isa. 6: 1-5). Through this vision the Prophets are made new men. They have now the mind of God, and look upon human life as he looks upon it. They hate oppression, robbery, and injustice, because they know that Yahweh hates them.

In the light of this religious experience, the Prophets recognize that the root of all the evils of society is ignorance of Yahweh, the God of righteousness. "My people is destroyed for lack of knowledge," says Hosea, "thou hast forgotten the teaching of thy God" (Hos. 4: 6). Through foreign trade and foreign alliances they have adopted the worship of heathen gods, who are destitute of moral character. Through confusion of Yahweh with the Baalim of Canaan they have come to think of him as no more than a nature-god whose business it is to give grain, and wine, and oil, and wool, and flax (Hos. 2: 8, 13, 16f.). Through the making of images they have sensualized and divided the conception of God (Hos. 4: 12, 17; 8: 4; 11: 12; 13: 2; 14: 8; Isa. 2: 8, 18; 10: 11; 17: 8; 32: 22; 31: 7; Mic. 1: 7). Through ignoring his demand for righteousness they have come to worship a god of their own imagination, though they still call him Yahweh (Am. 4: 4f., 6-11; 5:4-6, 14; 8: 14).

Knowing the truth in regard to the divine character, the Prophets are impelled to declare it to their fellow countrymen in the assurance that it will awaken new spiritual life in them. "I was no prophet," says Amos, "neither was I one of the sons of the prophets; but I was a sheep-breeder and a cultivator of sycamore figs: and Yahweh took me from following the flock, and Yahweh said unto me, Go prophesy unto my people Israel" (Am. 7: 14f.). "The lion hath roared, who will not fear? Yahweh Elohim hath spoken, who can but prophesy?" (Am. 3: 8). In like manner Isaiah, the moment that he sees the vision of the divine holiness, hears the Lord say, "Whom shall I send and who will go for us?" and replies, "Here am I, send me" (Isa. 6: 8).

The message that all the Prophets bring is recognition of Yahweh, the God of righteousness, as the solution of the problem of the age. They demand that foreign gods be given up, because they have no ethical motive power; and that foreign alliances be avoided, because they lead to the adoption of foreign cults (Hos. 5: 13; 7: 11; 8: 9; 12: 1; 14: 3; Isa. 7: 3; 8: 12; 10: 20; 28: 15; 30: 1). They demand that images be abolished because they obscure the ethical character of Yahweh (Isa. 2: 18, 20; 17: 7; 31: 7; 32: 32). Above all, they insist that men recognize that ritual is worthless in the sight of a god whose very essence is righteousness, and that righteousness is the only sort of worship that is acceptable to him: "Seek good and not evil that ye may live; and so shall Yahweh the God of hosts be with you, as ye say that he is." "Hate the evil, and love the good, and establish justice in the gate; it may be that Yahweh the God of hosts will be gracious unto the remnant of Joseph" (Am. 5: 14). "I hate, I despise your feasts, and I take no delight in your solemn assemblies. Yea, though ye offer me your burnt offerings and your meal offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from me the din of thy songs, for I will not hear the melody of thy viols; but let justice roll down as waters, and righteousness as an ever-flowing stream" (Am. 5: 21-24); "I desire goodness and not sacrifice: and the knowledge of God rather than burnt offerings" (Hos. 6: 6); "Sow to yourselves

in righteousness, reap according to kindness; break up your fallow ground, for it is time to seek Yahweh till he come and rain righteousness upon you" (Hos. 10: 12); "Turn thou to thy God: keep kindness and justice, and wait for thy God continually" (Hos. 12: 6); "Of what use to me is the multitude of your sacrifices, said Yahweh. I am sated with burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. . . . Wash you, make you clean; put away the evil of your doings from before my eyes; cease to do evil; learn to do well; seek justice; relieve the oppressed, judge the fatherless, plead for the widow" (Isa. 1: 11-17); "Wherewith shall I come before Yahweh, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? will Yahweh be pleased with thousands of rams, or with tens of thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth Yahweh require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (Mic. 6: 6-8).

The aim of the prophets, accordingly, is nothing less than the regeneration of society by the awakening of a living sense of the divine holiness in each member of the community. They see that, although legislation may help, it cannot solve the problem of society, so long as men are wicked at heart. Good laws require good men to enforce and to keep them, and the best of laws will be a dead letter, if the moral sense of the community is not behind them. They see that ethical instruction may do good in the case of people whose minds are made up to follow the wise and the right, but that it is worthless in the case of those whose main purpose in life is selfish. The only complete solution of the problem of society is the creation of a new race of men who shall love justice, mercy, and truth; and this end can only be attained through individual experience of Yahweh's holiness.

IV.

SUMMING UP.

Such were the methods by which the three schools of Hebrew thought proposed to renovate society. Not one of them was successful in carrying out its ideal. The Prophets' solution of the problem was most fundamental, and on its success the success of the others depended; but the Prophets were bitterly opposed by the men of their generation. They commanded them, saying, Prophesy not (Am. 2: 12). They hated him that reproveth in the gate, and abhorred him that spoke uprightly (Am. 5: 10). He that was prudent kept silence in such a time, for it was an evil time (Am. 5: 13). They were children that would not hear the instruction of Yahweh; that said to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits, get you out of the way, cause the Holy One of Israel to cease from before us (Isa. 30: 10f.; cf. Mic. 2: 6; Isa. 29: 11). All of the great prophets were opposed by a class of servile prophets who contradicted their teaching, and many of them suffered violence at the hands of the civil authorities.

Under these circumstances they saw clearly that there was no hope of regenerating the society of their day. Men would not turn from their wicked ways, and therefore the righteousness of Yahweh must be vindicated by the downfall of the nation. The great Assyrian empire should engulf Israel and Judah along with the other little nations of western Asia. Yet in spite of this conviction, the Prophets never lost confidence in the ultimate triumph of their method of regenerating society. After the blow had fallen a remnant of the nation should survive, and it should repent and become the basis of a new kingdom of righteousness. *Shěār-yāshûbh*, "a remnant shall repent," was the name that Isaiah gave his oldest son, and this hope of the remnant underlay his preaching and that of all his contemporaries. Through this little body of men who have seen the prophetic vision of the righteousness of Yahweh, and who have devoted their lives to realizing it in the world, the kingdom of righteousness shall gradually spread over the whole earth. Then the golden age shall come,

when strife between classes shall cease, "for the earth shall be full of the knowledge of Yahweh, as the waters cover the sea" (Isa. 11: 1-9).

The Prophets' method of solving the social problem was also the method of Jesus, and in the establishment of his Church their hope of the new era first began to go into fulfilment. Only a remnant of believers was gathered by Jesus, and the kingdom of heaven is still only a bit of leaven in the lump of human selfishness. The complete solution of the social problem still lies before us as an unfinished task, but in the solving of that problem we cannot improve upon the methods proposed by the three great schools of Old Testament thought. Wise legislation will always be necessary. Sound economic and ethical education will always be helpful; but above all new birth in the likeness of Jesus Christ is the supreme way in which God's kingdom shall come, and his will shall be done on earth as it is in Heaven.

LEWIS BAYLES PATON.

Hartford, Conn.

UNIVERSITY LIFE IN HOLLAND

[During his visit to Hartford last spring, Dr. de Groot was invited to address the University Club of Hartford on the above theme. From his written notes for that occasion we have been permitted to compile this paper, almost entirely in the speaker's own words.—EDS.]

Holland is a country of liberty. Almost everybody, from royal ministers to street gamins, does pretty much what he pleases — provided he has the necessary audacity and lacks the proper respect for law. The state, the provinces, the town and village communities, even the polders, all have their self-made laws by the thousands. They are, however, a check only to those who respect them, while troubling very little those who disregard their existence.

On this broad basis of liberty student life also is built up. Anybody may be a student provided he pay the proper fee to the state. The fee for each annual course of lectures is about \$12.80, if the hearer does not attend more than four courses. For \$80.00 all courses are accessible to him, though it is needless to say that happily for both students and professors no student attends so many. Having paid his fee the young man is formally registered by the Rector of the University as a student. He may now try to become as learned as he likes, or can, by attending many lectures, a few, or none at all. No academic authorities have a right to interfere with his freedom in this respect even should his parents desire them to do so. In a country of liberty like Holland such interference is *lèse majesté*. There are no dormitories, and each student hires such lodgings as his purse permits. Shopkeepers, tailors, butchers, bakers, and the like are all emulous to let such rooms and display this eagerness by means of a wooden sign on their house-fronts bearing the inscription *cubicula locanda*. It must not therefore be inferred that the shopkeepers of Holland understand Latin. This Latin simply means that the rooms are not let to officers of the garrison, to young merchants, etc.

In Holland everybody dwells in a little house by himself, generally hired. Two students, and in some cases one, pay enough to cover the rent for the whole house. To attain this end the family merely has to retire decently into the back rooms, beyond the reach of the street noise, or to put up with convenient retirement in the attic under the roof-tiles. When, however, these "gentlemen," as the lodgers are politely called, are away from town the family may make use of the unoccupied rooms. The hostess cares for the rooms, supplies the materials for breakfast, which are paid for weekly, and is expected to bear with angelic patience and resignation the noise the lodger and his friends occasionally make, preferably in the night. Peculiarly noisy these "gentlemen" are when it occurs to them to celebrate a *Kast-fuif* or "cupboard feast,"—students in fact call the room a cupboard, owing to the fact that they find it so small. The festival consists of singing, gramaphonical and other music; noisy discussions of the means to render human society happier (or unhappier) than it is,—in other words social questions which students are always able to solve in a most satisfactory manner—jumping, dancing, friendly wrestling, indoor gymnastics, are other items on the programs of amusement. At such entertainments there is a supper, more or less elaborate as the means of the student permit. The number of emptied bottles is the measure of the merriment,—or the reverse. It is considered solely a matter for the family themselves how much they may be disturbed by such festivities. The student has hardly any other contact with the townspeople, except the street battles with the unskilled laborers, with which the police interfere only after they are over. Townspeople, all alike, are called *pluerton*, a word translatable as "snobs." Dinner is taken by the students in restaurants or at private "student tables." Payment is generally weekly. But if a student lets his bill run indefinitely the principle of liberty does not allow the academic authorities to interpose.

There are in the Universities various Associations for one purpose or another. In the field of sport there are rowing associations with inter-academic regattas; but they can hardly be compared with the Oxford and Cambridge races. No thousands and

ten thousands flock thither to look and — to bet. The Dutch are phlegmatic. They know that race-boats go quickly, that one boat is faster than another, but which is speediest they do not care. There are as a rule in the Universities associations for fencing and gymnastics. But they lead a languishing life, because cricket, tennis, football, and hockey kill all other sports.

There are many associations for debating. Every member in his turn, at a session beginning at about 8 p. m., proposes a thesis and defends it; others argue in opposition to him for one hour, or three, under the rule of the chairman's gavel,—until they are tired of the discussion, or supper is ready. Then they decide for or against the proposition by majority vote and the meeting is converted into a "cupboard festival" sometimes prolonged till a late hour. Such debating clubs are certainly useful in a country the schools of which do not teach a child to express himself properly in his mother tongue. They teach the student to bear contradiction, to find and refute arguments and give him some dexterity for his future career as a lawyer or public man.

Above all these associations, far above them all, soars a higher power, a kind of divinity to every student,—the so-called Corporation. Nominally it holds all students in its maternal embrace, but the reality is far from it. At its head is a committee of managers annually elected by the Corporation from its membership. The president of the board of managers is president of the Corporation, a position of dignity naturally much sought after. There are also other officers. But for the approval of the Corporation no other association can legally exist; still its real influence upon them is hardly more than nominal. To be a member of the Corporation is the highest honor imaginable,—at least for the members themselves. So great do they conceive that honor to be that they dub all students who are not members of it *varken*, meaning "pigs" or "swine"; or designate them as "grunts", *knorren*, or even as in Utrecht *bvenen*, meaning knaves; and yet the only reason why those young men are so utterly abject, so incomparably lower in the scale of human life than even the "snobs", is merely the fact that their parents cannot afford the outlay which membership in the Corporation demands.

And yet these "swine", "grunts" or "knaves" have the audacity to possess an organization of their own, similar to that of the Corporation, including a club-house, generally hired because they cannot afford to own such a building. But they do not call themselves a "Corporation"; to avoid being criticized for unfair competition, they are a Union. Those who are members of neither the Corporation nor the Union, since they lack even the civilization that a "pig" may possess, are called the *Wilden* or Savages.

The Corporation has its club-house or "tavern", as the students call it. The life centers in the conversation-hall where members may sit, read papers, play games, and take their drinks. At the bar spirituous liquors, as well as wines, etc., are for sale, payment being made by checks, to be paid, supposedly, at regular periods. This method is an excellent training in the art of getting into debt.

The club-house also contains a dining-room, besides a reading-room and a library, where, of course, the great majority of students are *not* to be found. To this building no students who are not members of the Corporation are admitted. The introduction of those not students is permitted. The Corporation considers the club-house their home, the indispensable place for their mutual self-education. This process of "mutual education" is frequently pretty severe, resulting in rows which are sometimes carried from the club-house to the street.

The dues of the Corporation are high and must be sufficient to provide for the expenses, especially wines, etc., for the prolonged initiation rites lasting three or four weeks, and especially for the great celebration, or "Lustrum", which occurs once every five years. This celebration is very elaborate, consisting of a great parade and a series of festivals which last a week, when the whole town is in festive garb, and thousands flock to the city to see the great parade which moves through the town once by daylight and once by torch light. The costumes are often exceedingly elaborate. They must all be new and owned by the wearers, not hired. The largest auditorium is secured for the exercises within doors, or a wooden structure is specially erected for the purpose, and it is considered necessary that it be set in

a permanent or temporary garden. Such a "Lustrum" is necessarily very expensive and makes it inevitable that members of the Corporation must be confined to those who are able to spend freely. The old ideal of unifying the whole student body into one corporation has accordingly passed away, and a majority of the students are probably now outside its membership, with the result that other unions and associations are growing up.

Women students are engaged in organizing a union of their own. These are never admitted into the Corporation but are admitted into the Union.

In addition to the expense attendant on membership in the Corporation the kind of initiation required for admission to it is an additional deterrent from joining it. This is a sort of legitimized hazing and lasts four weeks. It is called *grven lopen*, meaning to run about in a green or unripe state. The candidate must have his hair cropped close like a convict. He must during the period wear an old suit to enable him to endure without too much inconvenience a baptism at any moment with beer, wine, mineral water or gravy, and to sit on wet and dirty floors. A chair is never allowed to a "greeny" except it be as a very special favor. Such disgraceful treatment and more of the same kind, and worse, is supposed to transform the "greeny" in a month to the state of pre-eminence suitable to a member of the august Corporation.

This wonderful process by which a boy of seventeen or eighteen years of age, who has just left school, is transformed into the perfect student in four weeks is called *ontgrvening*, "un-greening." The treatment throughout is coarse, bullying, often indecent. Your imagination may tell you the rest of this period of "greenness", I only utter the words,—wine, beer, spirits. These performances are not conducted simply in private but at the railroad station, on the streets, where the "greenies" must wear a peculiar and distinguishing dress, and thus be free game at any time for members of the Corporation to bully and haze as they may choose. In accordance with the principle of liberty in Holland the University authorities have no power to interpose to modify or abolish this state of things.

This general process of induction into student life is called

"thundering." In addition to the smaller and individual methods of "thundering" at new students "Thunder-feasts" are arranged on a large scale. A small hall is hired for the purpose and nominally all the "greenies" are present to be "thundered at." The novitiates are called on by half tipsy members of the Corporation to do all sorts of "fool stunts" and drunkenness and carousing is characteristic of the whole performance. As is customary in such matters certain novitiates receive much the most attention while others with some sort of a "pull" escape easily.

The period of "ungreening" is closed by a solemn meeting where the novitiates are addressed by the president of the Corporation. Then the constitution of the Corporation is signed by the new members, a procession is formed through the streets; and the entrance of the new men is celebrated at a banquet or smoker, when nobody is allowed to leave the room until he gives evidence that he is drunk. This is what has been spoken of as a "tavern fest." These are gross and rude, but are happily indulged in only a few times in a year. The injury done mentally, morally and physically by this process of "ungreening" is certainly very great. The blame for the utter folly of the whole performance may perhaps be laid to the uncontrolled liberty that the Dutch students enjoy, in accordance with the general national attitude. No academical authorities have a right to interfere with the "green-time." They may exhort the students if they please—and be laughed at by them. And neither police nor judges interfere, unless some scandalous event becomes public property or some novice is seriously injured, and all attempts to cover the matter with the mantle of love remain fruitless.

Much nonsense in the student's life is, of course, of an innocent character. Feasts, pranks and tricks of all sorts are contrived by them. Appropriating door-knobs, signs, etc., and annoying by various devices townspeople who have contrived to earn their ill-will, and such things that belong to the college world universal are here seen, and the professors have to submit, like all professors, to their share of the student's way of conceiving humor. However the times are changing and the police

are no longer so complacently submissive to the idea that the student is a law to himself as in times past.

Be all this as it may; the fact simply is that a great Dutchman, whose name will live forever even in America, Desiderius Erasmus, was perfectly right when he let Moria or Folly declare that she was produced by Plutus the god of wealth, from a most charming creature called Youth, and brought up on the island of Bliss by two nymphs named Ignorance and Drunkenness. He might have added a third nymph untutored Liberty. Her playmates were Selfishness, Pleasure and Laziness. But Dutch students have another philosophy of their own. They find consolation in the fact that many jesters and clowns at royal courts proved more intelligent than their masters. They know by intuition that sages with solemn countenances and long gowns have been born of this same Folly, even kings, priests, popes and — professors. They feel instinctively that no goddess has ever been worshipped with more devotion than Moria, with candles lighted in broad daylight, when she could see perfectly without them. Has not the whole world, in fact, been her temple, since Adam's time?

And we older people in Holland draw much consolation from the fact that our students might be much more foolish than they actually are. It would never occur to them to fight duels, as German and French students not seldom do; nor to have, as do German students, their faces amicably mutilated with naked swords by their very best friends, for no other purpose than a show of bravery. Nor would Dutch students ever dress with colored caps, except during indoor festivals, nor with white trousers, high riding boots with spurs. They would not even, as in England, wear gowns or flat caps. The educated class in Holland is plain in manners and in dress, and the student, I am happy to say, is no exception to this rule. He refuses to imitate the German student in his disgusting beer-drinking habits. He drinks, and often, too often, drinks too much. But I am sure that — excepting of course America with its exemplary sobriety — no other students in the world are so sober. Nowadays a great number are total abstainers, a much greater number quite moderate in drinking. In this respect they obey the great wave of

temperance which, since some dozen years, has been passing over Europe.

And, last but not least, I may not neglect to state that Dutch students never indulge in irregularities against established authority. Tumultuous scenes, such as occur from time to time in Russia and even in Germany and in Paris, are perfectly unknown in Holland.

Like the rest of mankind a Dutch student has to think of something besides amusing himself. He left school at seventeen or eighteen with no higher ideal than to become a student and with a hazy idea beside that he must become something, a professional man, or, if he goes to Leyden, perhaps some sort of an engineer. He arrives at the University fresh from school. Every course of lectures lasts a year, and is opened the second Tuesday of September. Those who become members of the Corporation are prevented by the "green time" from attending lectures for the first month. Some professors postpone till this time the commencement of their lecture courses. But most of these students are too exultant at the sudden metamorphosis into the glorious life of a full student to wish immediately to begin study. The change must be enjoyed first. The new students now "go and roll," as they call it, for some weeks, generally till Christmas time. Man is lazy by instinct. It is always dangerous to put him in a position where he can idle away his time. Especially is this the case with young people, who still have to learn laboriousness. A defective beginning in studies usually means a defective end. When at last the student sets to work and attends lectures he finds himself placed before a working method quite different from that to which he had been trained in the lower schools. There daily tasks were regularly assigned. Here, however, he must decide for himself what he will do; what parts of every lecture he shall commit to memory and to this end take down, what parts he may neglect. The distraction of new pleasures, and the confusion resulting from an entirely new method often results in a hopeless indifference and the student ceases to attend lectures altogether. Thus it frequently happens that the first year in a Dutch university is a year of amusement. The second year comes; the "green

time" is finished and the idler of last year tries to set himself seriously to his work. But many, by doing nothing for so long, have lost their energy, or at least a great part of it, forever.

This evil is felt especially by the law faculties of the universities. It is customary for the notable and very well-to-do to study law. For it is the doctorate of law which especially opens the way to offices in the state, to the tribunals and the courts of justice,—and these dignities are esteemed more than any others by these classes. Consequently the studies in law have been considered for some time the superior and fashionable studies. As a consequence the market in Holland has always been over-crowded with doctors of law. Lawyers therefore have gone into various forms of business. Public opinion, seeing lawyers in various occupations, illogically concludes that the study of law fits men for all possible occupations in life. Rich students who go to the university only for the sake of the honor of getting some degree, almost always study law—because they can get this degree with the least work. There are hundreds who study law simply because they find the studies in the other faculties too difficult. These are the students who constitute a large portion of the members of the Corporation. The low level of legal studies is shown by the fact that it is exceptional for a person to pass the law examinations without having recourse for help to the so-called "Repeaters." This class of men make a calling of training students for their examinations, and in many cases this is a lucrative employment. No such class of private tutors exists for any other faculty. There is thus very little study of law for its own sake. The result is that the standard of the law examination has been steadily lowered. If this were not the case it would have become almost impossible to give any degrees at all. Government has even abolished the dissertation which is generally required for any doctor's degree. These lawyers fill the offices everywhere. In the High Council of State 18 out of 22 members are lawyers. In the First Chamber of the Legislature 22 out of 50, and in the second chamber 48 out of 100 are lawyers. And yet the complaint is general that the laws are antiquated and no longer practical; that social legislation is bad and frightfully expensive to the treasury; that in civil jurispru-

dence the state of affairs is simply intolerable; that trade and industry especially have to suffer on this account. And curious it certainly is to read so many complaints about the sad state of affairs from the pens of doctors of law themselves. There is not much untruth in the common belief that every year a number of doctors of law are given degrees, who have studied scarcely a book beside some handbooks and a so-called "dictation," which is a set of lecture notes made by other students and transcribed for sale by paid copyists.

In the other faculties the state of affairs is, happily, much better. In that of medicine in particular the examinations are incomparably stiffer. Laboratory and hospital work is also demanded of them in addition to the lectures. They are fully aware of the responsibilities of life, and to such people liberty is no danger. Most of them actually give up studentical life altogether and look down upon it as boyish or childish. Academical hospitals and laboratories are supported by the government with a liberal hand. This liberality may account for the happy fact that in the exact sciences Holland keeps up its reputation in Europe tolerably well and that every generation produces a few well-known Dutchmen whose reputation passes the borders of their own country.

For forty years past the faculties of Protestant theology have really existed no more. Though the name is retained they are now faculties for the Science of Religion. It was anticipated that thus changed they might be useful to every religion and every sect. Since for a hundred years there had been no state religion in Holland and since Roman Catholics were numerous, it was deemed improper that the whole nation should pay taxes for Protestant chairs. At the present time every religion is entitled to appoint self-paid ecclesiastical professors at the universities. The Dutch Reformed church has done this in Leyden, Utrecht, Groningen; the Catholics, the Lutherans and the Baptists in Amsterdam; the Remonstrant Fraternity in Leyden. The faculties thus deliver to each of these churches ministers who are in title Doctors of Theology, while in fact they are Doctors of the Science of Religion. The churches are of course free to appoint their ministers from those who have not

taken the degree. The academical instruction in the faculty may be orthodox or unorthodox according to the convictions of the professors. It is now of a rather mixed character. The government professors do not, of course, stand under any ecclesiastical censure. Orthodox religions or sects, as also the Catholics and the Jews, obtain their ministers from special seminaries or theological schools founded and supported by themselves, and not connected in any respect with the universities. Only the Calvinists have a private university in Amsterdam with 170 students, which for a few years past has been subventioned by the state.

Theological students at the state universities do not live under any regimen. They are free students and, like all the rest, either members of the Corporation or — “pigs.” This mingling with the other students may have a good educational influence. There is no control on their behavior or morality except perhaps from the side of their ecclesiastical professors; they may, for instance, go to church often, seldom or never as they may choose.

The conviction may now have come to you that the influence of the professors upon the behavior of students is null. The only duties they have consist in delivering their lectures and directing the laboratories, and in examining students who present themselves for examination. The law has assigned to the Rector the right to warn and admonish a student; the Senate may even, in extraordinary cases, send a student away from the university for from one to five years, but this is all, and though it looks efficient it is practically a dead letter. The fact is that the professors interfere with no part of the student's life. A student who wants help in his studies is thrown back on the “repeaters,” or, if he has no money to pay such a man, he may learn how to help himself. There is nobody to prevent him from drinking, even nobody to warn him against the danger of drinking; none to point out to him the consequences of an irregular life and immorality, nobody also to see to his religious life. There is, in short, no encroachment whatever on the rights of the great idol the name of which is Studentical Liberty.

Indeed in Holland nobody seems to consider that it is precisely the young student just leaving school who needs advice, guidance, even some control, and, above all things, some dis-

cipline which is the mother of the sense of duty, and therefore may so advantageously upbuild the character. The weak point of the Dutch Universities is just here. For the young man at the most critical time in his whole life there is no guidance or discipline — only cold intellectualism. Statistical accounts of students, shipwrecked in their academical life have never been made. That there are many such there is no possibility of doubting. I cannot possibly banish the conviction from my mind that our universities deliver to society these victims every year who might have been saved by some guidance, and a little discipline. In Holland a sharp distinction is wont to be made between “education,” or the formation of character and manners, and “instruction.” Education, even without instruction, is valuable, instruction without education is, I venture to say, not worth a fig, nay, highly dangerous. And yet in the Dutch Universities there is no trace of “education” apart from what the students give each other, and which may be bad, and even very bad. But academical “instruction” there is plentiful, even much more of it than students can possibly swallow. Intellectualism reigns supreme in Holland’s plains and fields. It bears sway even in the lower school. Schoolmasters openly confess that schools are not built for education but to diffuse useful knowledge. Is it a wonder that the lower classes in Holland, who cannot of course, receive much education at home, are the most mannerless, the most shameless, the rudest people of the world? Such are our manners. But it occurs to nobody but a few odd people to do something for education in manners, virtue and character.

It stands to reason, that under the sway of holy Intellectualism “education” has been systematically banished from the school doors. The way to render the state schools fit for children of every faith and church consisted, according to our statesmen, in simply casting out from them all religion. Reaction however soon set in. It created hundreds of private schools, which, in contradistinction from the rest, called themselves openly “Schools with the Bible.” Besides, hundreds of Catholic schools arose, and the next work of reaction was to compel the state to subsidize these private schools. But in our universities irreligious Intellectualism is sitting on the throne and bears untrammelled

sway. Here the sunrise of reaction is not yet glimmering. Would that this age of intellectualism were passing; that we were returning to normal simplicity and humbleness — to a harmonious humble life, with a large place for character and religion. Would that my nation could understand that intellect without character is even dangerous, and may even lead to criminality; and that God has laid down in our hearts much more than our intellects can embrace, and that no intellect can be of any use where the heart remains a wilderness.

And allow me to conclude with this cordial wish,— may your country and your people be saved from ills and dangers generally; but in particular from the dangers of exclusive, conceited and bigoted Intellectualism.

J. M. DE GROOT.

Leyden, Holland.

In the Book-World

There can be nothing but praise for Professor Paton's unique little book on *Jerusalem in Bible Times*. All will recognize its lucidity and precision, but only those who, with aids either misleading, inadequate, or over ponderous in every sense, have done battle with the problem on the spot, can really appreciate it. Even after that imposing liar, the native dragoman, has been eliminated, the ordinary tourist is helpless before the millennial rubbish heap, studded with brilliant anachronisms, which is the outward form of the Holy City. To him, then, this book will be the welcomest of aids towards removing that garment and reaching, literally, "rock-bottom." And in the end his only regret will be that more detail was not given, and that especially for the New Testament period. It is characteristic of the book that the only possible criticism is of an absolutely unessential detail. Would Professor Paton please distinguish between "Arabian" and "Arabic"? Idrisi, the "Arabian," on p. 25, though he wrote in Arabic was no more Arabian than any Irish mediaeval monk who wrote in Latin was a Roman. This is no purely verbal quibble. Such a use of "Arabian" leads to the great "Arabian Civilization" myth and has serious consequences. (University of Chicago Press, pp. 170. \$1.09 post paid.)

D. B. M.

President John M. Thomas of Middlebury College has until recently been the successful pastor of a large suburban church. In his congregation, as in so many others, he has found need of meeting the problems raised by the modern study of the Old Testament and has preached a number of sermons with the aim of adjusting the thought of his people to the new discoveries. Out of these addresses and various articles in religious journals has grown a little volume entitled *The Christian Faith and the Old Testament*. The author begins by showing how Christianity took its historical origin out of Judaism, and how its Founder and his apostles wished to conserve the older religion. The Old Testament was the first Bible of the Church and consequently it is impossible ever to cut Christianity loose from the parent religion. Out of this relation to the past, Christianity derived the great advantage of taking over all of the ethical achievements of the Old Testament and also the highly developed Old Testament doctrine of God. But, on the other hand, it suffered from the retention of many elements of Judaism that had outlived their meaning and their use. The early Christians felt instinctively that much of the Old Testament was irreconcilable with the spirit of the Gospel; and since they regarded it as a whole as the word of God, they were compelled to resort to the allegorical interpretation as a means of escaping the logical

consequences of their theology. Through this method the door was opened for all sorts of perversions of the meaning of Scripture, and by the carrying over of the method into the New Testament it also was largely stripped of its original meaning. Through imitation of the Old Testament priestly and sacrificial systems the evils of the hierarchy and of sacerdotalism were fixed for centuries upon the neck of the Church, and by the appeal to the example of Old Testament saints justification was found for all sorts of moral obliquities and atrocities. In modern times the solution of the problem, how to conserve to the Church the advantages of the Old Testament without keeping its disadvantages, has been solved by the conception of development. We can now recognize the great achievements of the past and at the same time frankly admit the limitations that were inevitable in an earlier stage of growth. The reason why the Old Testament is not read by most people is because they do not understand it, and the reason why they do not understand it is because they do not know the occasions that called forth its utterances. If people in general can be taught enough of Old Testament criticism to know what its books are talking about, then it will become for them a work of fascinating interest. In order to accomplish this it is necessary to grasp clearly what may be called the five points of Old Testament criticism. These are, first, the general trustworthiness of the historical books; second, the origin of Deuteronomy in the time of Josiah; third, the four sources of the Hexateuch; fourth, the gradual growth of Hebrew legislation; and fifth, the supreme significance of the Prophets in the religion of Israel. Each of these points is unfolded with admirable clearness and the book as a whole is an excellent brief introduction to the study of Old Testament criticism. (Crowell, pp. 133. 90 cts.)

L. B. P.

Bel, the Christ of Ancient Times, by Hugo Radau, is an elaboration of a paper that appeared in the *Monist* in October, 1903. Following the conclusions of Zimmern in his *Vater, Sohn und Fürsprecher in der alt-babylonischen Religion*, and in the third edition of Schrader's "Cuneiform Inscriptions and the Old Testament," he seeks to show that many elements of the old Babylonian conception of Bel are parallel to the Christian doctrine of the Messiah. He maintains that the ancient Sumerian religion was essentially monotheistic and trinitarian. Anu, the sky, was regarded as father, Enlil as son, and Ea as spirit. With the rise of the city of Babylon to the position of supreme authority in the time of Hammurabi, about 2200 B. C., Marduk, the patron-god of Babylon, displaced Enlil as the second member of the triad, but with no essential change in the idea. Subsequently, in the Assyrian period, Ashshur displaced Marduk in the same manner in which he had displaced Enlil, but the original triad still remained undisturbed. As a result of these identifications great confusion has been introduced into the genealogies of the subordinate gods. Radau seeks to show how by means of these identifications all the varied relationships of the Babylonian and Assyrian pantheon can be explained. Enlil, Marduk and Ashshur, therefore, represent successively the second person of the Babylonian trinity, and in the functions of these gods we find many interesting parallels with the work of Christ as formulated by early Christian theology. This is particularly striking in connection with the

resurrection, which was regarded by the early Church as the foundation stone of Christian belief. Marduk was "the light of the world," "the giver of life," who, during three double-months lay in the grave, but on the first of Nisan in the springtime, rose again and quickened all nature into new life. By his resurrection he demonstrated that he had overcome the powers of darkness (the old dragon and serpent) and had become the "lord of life." Just as the resurrection of the bodies of the saints accompanied the rising of Christ, so Marduk is described as the awakener of the dead. After his quickening and resurrection, Marduk entered the holy hill, where he determined the fates of mankind; so also Christ descended to Hades and announced their fate to the spirits in prison. Having overcome the powers of darkness and taken upon himself the function of highest judge, Marduk was raised to the position of supreme deity, just as the risen Christ was exalted far above all authorities and powers. From these parallels, Radau does not conclude, as so many recent writers have done, that Christian theology is merely a reproduction of old Babylonian mythology, but rather that the great truths that were historically realized in the Christian revelation were dimly perceived as necessary in the belief of the ancient Babylonians, and that "the light that lighteth every man that cometh into the world" was already in existence as the eternal Logos and was worshiped as "Son of God, Creator of heaven and earth" as early as 7000 B. C. when the monotheistic, trinitarian religion of Babylonia was systematized. (Open Court Publ. Co., pp. 55. 75 cts.)

L. B. P.

Rev. John Adams, B.D., is one of the faithful few who still believe that knowledge of the Hebrew language is of value to the preacher. In an earlier work he showed how many homiletic suggestions might be derived from a study of the Hebrew accentual system. In his recent *Sermons in Syntax* he exhibits the way in which an accurate understanding of the Hebrew verb enables one to penetrate to the heart of the Old Testament in a manner that is impossible to one who has no linguistic training. The book is prefaced with a brief account of the grammarians, Jewish and Christian, who have worked out the laws of Hebrew syntax, and a convenient list and discussion is given of the most recent works on the subject. The following chapters are devoted to the Hebrew tenses in general, the perfect, imperfect, participle; Hebrew moods, imperative, jussive, cohortative; moods and tenses with conjunctive Vav, Vav consecutive with the perfect; the perfect and imperfect with weak Vav. Under all of these heads a compact and lucid exposition is given of the tenses in question. This is followed with illustrations of the way in which a correct rendering of the tenses brings out a new meaning in many passages of the Old Testament, and of the way in which these suggestions of syntax may be used homiletically. This book may be recommended as a scholarly and suggestive little work. It will be useful to every student who has got beyond the initial stages of the language. Good indexes of scriptural passages and of texts that are more fully treated for the preacher add greatly to the serviceability of the work. (Imported by Scribners, pp. 228. \$1.50.)

L. B. P.

A new and revised edition has been published by Charles Scribner's Sons of a very clear and interesting discussion entitled *The Teaching of Christ in Its Present Appeal*, by the Rev. W. L. Walker. Mr. Walker's name is known as the author of several valuable books in the realm of theological discussion, and this book shows how closely he has worked at the Biblical material which must always underlie, and especially nowadays, the most valuable and fruitful expositions of Christian doctrine. Mr. Walker's book covers a wide field. He is not afraid to insist that anyone who would get at the essential teaching of Christ must deal not only with His words but also with His Person and Cross. He is, therefore, delivered from that feeble and *jejune* expression of Christianity which has been sometimes associated with the restriction of all Christian truth merely to the exposition of whatever may have been handed down as the exact words of Jesus Himself. Mr. Walker's view is undoubtedly that which common sense has instinctively accepted from the beginning and which common sense, illumined and strengthened by scholarly work, will find itself able to accept with increased confidence in the generations to come. There is nothing startling, nothing particularly new in Mr. Walker's book. It is informed with a spirit of deep reverence and loyalty to the Person and redeeming work of the Son of God. It is written in a clear and warm-hearted style. Few books could be named on this topic which will prove of more value to the intelligent student of this great subject. Mr. Walker has always an open mind for the modern points of view. He does not write in the language of yesterday, nor is he tied down to the particular doctrinal forms of any past age. Hence in more than one of his works, as here, he displays a full sympathy for the modern interest in the relation of religion to social life and experience. His chapter on "Social Aspects" is full of fine suggestion and contains brief but valuable summaries alike of what Jesus explicitly said and of the general attitude which the Christian Church should, in the light of His example and spirit, maintain towards the problems of the hour. (Scribners, p. x. \$2.40.) W. D. M.

In the rapidly increasing literature of Mysticism Dr. James M. Campbell's *Paul The Mystic* will hold an important place. No two writers define the term Mysticism in just the same words. Dr. Campbell's understanding of the term may be taken from his statement on page 271. "The fundamental thing in all the varied forms of religious mysticism is — that the living God is the ultimate of human thought; and union and communion with Him the ultimate of human experience. For Mysticism is at the bottom a search for the ultimate reality. It is born of the unappeased hunger of the heart for God. It is based upon the conviction that an intimate relationship exists between the finite and the infinite, and because of that relationship God can hold direct communion with man and man can hold direct communion with God." Again, on page 222, he criticises Vaughn's definition of Mysticism when he speaks of it as "an exaggeration of that aspect of Christianity which is presented to us by St. John." Campbell says in his criticism of this definition: "If he had left out the word exaggeration and had simply said that Christian Mysticism is that form of Christianity presented to us by St. John — and by St. Paul — he would have exactly covered the case." Again on page 189 he says, "Es-

sential mysticism—is the interior side of religion;—and it is valued just in so far as it purifies motive, quickens love, elevates character, and brings the moral life into oneness with the mind, and heart, and will of God.” These quotations show that Dr. Campbell uses the word in a very general way, making it practically equivalent to the Christian life. There is a charm about the book which invites frequent quotation, but one or two must suffice. “The carnal Christian lives in the basement of his nature, the spiritual Christian lives in the upper chamber, through whose crystal dome he sees the shining heavens.” “To know the power of his resurrection—is to feel the touch of His warm vivifying influence, so that the better nature will sprout through the clods of earthliness, and expand and blossom in the sunshine of His love.” The book shows Paul a Christian, evangelical, rational, practical mystic. The closing chapter gives the message of Paul to the church today. No one can read these eight chapters without a new insight into the life of Paul and a fresh conception of the daily presence of Christ in the life of the Christian. Dr. Campbell is well informed on the current literature of mysticism and gives us here a scholarly presentation of the life of the Apostle to the Gentiles. His book will be most valuable because of the spirit of devotion which it will nourish. (Putnam, pp. vi, 285. \$1.50.) C. M. G.

History in the form of biography is always attractive, provided the work is well done. Rev. W. Beveridge, M.A., has given us in his *Makers of the Scottish Church* an admirable example of this kind of historical writing. In the course of the fifteen chapters he conducts us through the history of the church in Scotland from the time of Ninian and Kentigern to Robert Rainy. The book is written for those who have little knowledge of Church History, and the story of the life of each man is told with admirable clearness. The circumstances of each life are so related that a nearly continuous story of the church in Scotland is given. The value of the book is greatly increased by the carefully selected bibliography at the end of each chapter. (Imported by Scribners, pp. 212. 60 cts. net.) C. M. G.

The Age of the Revolution, by W. H. Hutton, is an outline of the history of the Church from 1648 to 1815. It includes, however, only those religious bodies which believe episcopacy to be essential to the church. In its compass of less than three hundred pages a large amount of information is included, not only about the European churches but those in Asia and Africa. The treatment of the subject is clear and scholarly. A marked characteristic is the attention to details rather than a large grasp of the subject. Another feature is the frequent use of some comparatively obscure man to illustrate the general tendency of a period. This is somewhat unusual, but the plan is successfully carried out. The book is a welcome addition to the literature of a difficult period. (Macmillan, pp. viii, 301. \$1.50.) C. M. G.

When an eminent authority adopts a title like that which Dr. Newman Smyth has given to his book on the reunion of Christendom, *Passing Protestantism and Coming Catholicism*, he must expect that the more

sensational newspaper reviewers will misrepresent him. And Dr. Smyth has suffered from his title. His book really consists of three essays, the first of which is entitled "Passing Protestantism," the second "Mediating Modernism" and the third "Coming Catholicism." The second essay might as well have been entitled "Passing Romanism," and then the scope and purpose of the book would have been better expressed, especially if that second essay had also been named on the title page. Dr. Smyth's aim is to describe the situation of Christendom at the present hour, especially in regard to the relations of its two great Western sections. The Greek Church is steadily kept out of view throughout the discussion. In the first essay a description is given of the present state of the Protestant world, from which it would be hard to conclude that Dr. Smyth has really grasped the essence of the Reformation or done justice to the fundamental movements of the Protestant world today. That Protestantism is passing through a most interesting phase, that this is characterized by severe trial, that this trial penetrates both into the region of doctrine and of practical religion, that it produces loss of enthusiasm in some directions and something like positive disbelief in others, may well be admitted. And yet that surely does not describe the whole fact. Dr. Smyth does in a few words admit what he calls the "splendid successes" of Protestantism, and then passes like a faithful judge to state what "it is obviously failing to accomplish." We may well admit every one of the indictments against the Protestant churches, and yet hold that they do not go to the heart of the situation. But Dr. Smyth's strictures are made in order that he may emphasize the lack of authority which he attributes to Protestantism, that he may trace that to the lack of unity, and then that he may thus win the Protestantism of today to confess its sin of disunion and urge it to pursue every path which seems to open towards the glorious consummation of a reunited Church of Christ. In the second essay Dr. Smyth again avoids close dealing with the fundamental nature of Roman Catholicism, with those features which most deeply distinguish it from Protestantism, as he had already avoided the deepest definition of the Protestant spirit itself. But his essay is an exceedingly interesting and, of course, well written discussion of the Modernist Movement in the Roman Church, and an estimate of the effects which he expects that movement to produce upon the Roman Church. From this it would seem that Roman Catholicism itself is destined to pass through a transformation quite as profound as any which Dr. Smyth demands of Protestantism. These two essays lead up to the final one on "The Coming Catholicism." It would, of course, be difficult to become a prophet on a subject so vast as this, with any hope of outlining a definite policy or a final constitution of the reunited church. Hence the essay leaves us with a feeling that suggestions of possible harmony have been made which it is well and delightful to ponder, while definite statement as to the first steps to be taken must necessarily be either avoided by the author or lay him open to misunderstanding and opposition from his critics. Yet that chapter does in its own way fill the heart with a great desire and the imagination with a wonderful if elusive picture. Anything that Dr. Smyth writes is sure to be worth reading, and this book, whose scope has been described, well deserves the careful study of all who have the desire to promote the

great cause which seems to be summed up in Christ's prayer that "they all may be one." Anyone who reads the book with an open heart and mind, however he may differ from some of its positions, must yet feel stimulated to do what he can to promote that great end. - (Scribners, pp. 209. \$1.00.)

W. D. M.

The Anglican Church for the last twenty years has interested the theological world every now and again by sending forth some volume of essays, written by groups of men whom university life, or theological or ecclesiastical sympathy has drawn into co-operation. The last of these has appeared in the Crown Theological Library, under the title, *Anglican Liberalism*. It is written by "Twelve Churchmen," and they are nearly all names well known to students of current Biblical and theological literature. The volume includes not merely a positive statement of what these various writers understand by liberalism within the English Church, but also three significant chapters, entitled respectively "Nonconformist Liberalism," "German Evangelic Liberalism," and "Roman Catholic Liberalism." The last two are exceedingly brief, and hardly add to the value of the volume. That on "Nonconformist Liberalism," by Professor Caldecott of King's College, London, is, on the other hand, a most significant statement. In it Dr. Caldecott presents a brief summary of the positions held by prominent Nonconformists on various important doctrinal matters, such as the Holy Scripture, Future Punishment, Church Polity, etc. In this, it is made perfectly evident that the leaders of the various dissenting denominations are not far from one another nor far from the Broad Churchmen of the Anglican communion in their general views concerning Christianity and its relation to the world and to other religions. In an interesting way, the writer shows that these denominations are drifting in their internal organization towards some general type, and thus are drawing closer to one another. He then passes to make a direct appeal to them, pointing out that between the Broad Churchmen and the leading Nonconformist churches the gulf is gradually narrowing. This is a most significant statement, and one which may well have weight in further discussions of the problem of reunion. In the main body of the book the principal papers are, perhaps, those on "Theological Liberalism" by Dr. F. C. Burkett of Cambridge, on "Clerical Liberalism," by Dr. Hastings Rashdall of Oxford, on "Lay Liberalism," by Dr. Percy Gardner of Oxford, on "Social Liberalism" by Mr. A. J. Carlyle of Oxford. For readers of this magazine it is probable that there is not much in these discussions that is new or that sounds very important. The importance of all the statements comes from the fact that they are gathered together for the purpose of expressing a consensus of opinion among men of such high standing and influence as the writers named. On the whole, they show that this influential element in the Anglican Church occupies a position of very great difficulty and yet one of great significance. Dr. Rashdall says that liberalism "represents the attitude of those who are anxious that religious knowledge and religious ideas shall keep pace with the advance of other kinds of knowledge, and should recognize that large reinterpretations, restatements — nay, reconstructions — of theological belief are necessary if Christian belief is to be placed in harmony with

the results of modern science, modern criticism, and modern philosophy." They would not admit that they are abandoning the fundamental Christian positions. They are, to use words quoted by one of the writers, in search of "a new way of teaching old truths" (p. 286). While their statements on the fundamental Christian doctrines seem to be characterized by vagueness, they yet are anxious to assert their allegiance to what is in their view essential. Thus Dr. Burkitt tries to deal with the necessary restatement concerning the Incarnation and the Atonement. For him Jesus Christ is "our Lord," and the characteristic Christian statement that the Christian man is a man who is "in Christ," he will not abandon but seek to make real and potent. Dr. Rashdall uses the following carefully selected phrases: "For fear of misunderstanding, I would say that I do not myself wish to see the ministry of the Church of England made accessible to persons who do not believe in Theism and human immortality, and who do not recognize the unique and paramount character of the Christian revelation in a sense which makes it possible for them, without a feeling of unreality, to use the ordinary language of the Church about the Divinity of our Lord." Incidentally, we may notice that a very mournful account is given of the method and quality of the theological education bestowed upon candidates for the ministry in the Church of England. In view of the statements there made, with authority, regarding the impoverished course which men are expected to take in preparation for ordination, one may cease to wonder at the devotion to traditional formulae and to external symbolism which characterizes so many of the products of those schools. (Putnam, pp. 312. \$1.50.)

W. D. M.

There is something singularly felicitous in the title of President King's latest book. One reads *The seeming Unreality of the Spiritual Life* on the title page, and instantly says, "Yes, that just hits the point, it does seem to be unreal to many whose lives do not seem steeped with sin or choked with riches, or the pursuit of them. They want to believe in it, but somehow it does not just seem to be real." The most noteworthy quality of the whole volume is revealed in the title. It hits the point. It is singularly frank, open and honest. It does not dodge or hide in clouds of metaphysics or mysticism. The writer knows not only his Bible, his history, his psychology, and his philosophy; but best of all he knows folks. Not simply higher critics and speculative philosophers, but twentieth century Americans with American nerves, fads, hearts and minds. These are the people he wants to reach and help and he has succeeded in doing it. Though it is entirely different, still the book reminds one of Hermann's "Communion with God." It is more psychological and practical and less metaphysical and mystical (may we be pardoned for applying even by implication these adjectives of reprobation to a Ritschlian theologian) than the work of the Marburg professor. But the author is trying to do for Americans what Hermann was trying to do for Germans, and he does it with much more directness and freedom from distasteful controversy. The philosophy of both men roots back in the best thought of Lotze, though of course Hermann clings more to the Kantian moralism and has a less secure grasp on the divine personality.

In its printed form the book has altogether abandoned the form in which the material was originally used as the "N. W. Taylor Lectures" at Yale in 1907, and has been recast into brief chapters, each dealing with a specific topic. It is divided into two main parts, the first dealing with The Causes of the Seeming Unreality, and the second with The Way into Reality. The first is analytic and the second constructive or apologetic. But the constructive part is analytic and the analytic part is constructive. Throughout it is singularly clarifying to thought and quickening to the spiritual life. It is high praise to say that the reader will often remark, "That is just what I have been trying to express in thought or to realize in life." It will of course be widely read and it cannot be read too widely. (Macmillan, pp. viii, 256. \$1.50). A. L. G.

In Dr. A. T. Pierson's *The Bible and Spiritual Life* we have a characteristic mixture of order and miscellaneousness. In a sense the author does have a scheme of thought, as one can readily see, a scheme that aims to sketch a survey of the universe. In this survey the supremacy of literal scripture, the tripartite nature of man, prophecy, and a free play of fancy are the commanding factors. In this process he would claim all the ranging liberty of an Origen, without the smallest fraction of Origen's respect for solid scholarship. Still some things do get said surpassingly well, as in portions of the chapters on Faith and Suffering. (Gospel Publishing House, N. Y., pp. 483. \$1.50). C. S. B.

We have an abundant literature on Preaching. We have a few modern books on Pastoral Care like those of Gladden and Pattison. We have many books issuing just now on the relation of church and pastor to modern social problems. But there are few books which are comprehensive of these three rubrics, and which undertake in any adequate way to discuss the Christian Minister and his varied duties. When such a task is attempted by so eminent a pastor as J. Oswald Dykes, the volume challenges our immediate attention and we are very anxious to see such a *vade mecum* as *The Christian Minister and His Duties*. Dr. Dykes has had a ministry of nearly 50 years. He has often been called upon to speak to theological students. The book before us is not, however, a special course of lectures given at any one place, and so has not the limitations of the specific address within a given lecture hour; nor has it the benefit or the disadvantage of a work issued upon any Foundation; but is a compendious estimate from such a man, of a working pastor's views on the ministerial work of our day, shaped for general reading by the public at large or by the ministry in particular. It is therefore a valuable book for the undergraduate to read, and yet gives the help of such veteran testimony for the benefit of the more experienced pastor.

The effort to put so much into one volume makes each separate part somewhat unsatisfactory, but it gives to the book as a whole the author's well considered estimate and proportion of emphasis on the chosen sub-topics of each Part. The Parts of the volume are, I, The Modern Minister; II, The Minister as Leader in Worship; III, The Minister as Preacher; IV, The Minister as Pastor.

Under I he takes up for discussion the historical and exegetical conceptions of the office in one of the most compendious and satisfactory treatments we have seen. He also gives his views of the call, ministerial character and manners, home life and citizenship. Perhaps his chapter on home life is the fullest and frankest discussion in modern treatment upon the comparative benefits and perils both, of the married ministry as compared with a celibate clergy. His chapter on Citizenship is so sane in its discussion of the principles which should actuate the political and social attitude of the pastor that we regret that he does not give this topic ampler treatment. His strictures upon the Nonconformist complicity with political parties is somewhat unexpected. We wish that he had given to American readers fuller light upon the social functions and legitimate methods along these lines in the English churches. Such a book by an Englishman is much needed in this country.

Part I and Part IV together constitute the contribution of this book to Pastoral Care strictly speaking, and in the latter section, he selects only five topics: The Cure of Souls, Household Visitation, the Sick and Bereaved, The Care of the Young, and Cases of Spiritual Trouble. It is refreshing, in our day of overemphasis upon organization, to find a modern minister, so conspicuous in the modern activities of the English churches, choosing these older fundamental and personal topics of the pastor's work.

His chapter on Cases of Spiritual Trouble is especially valuable. As the author indicates, there is almost no literature upon this important phase of ministerial work, save a few such books as Spencer's "Sketches." But, valuable as these selected topics are in his treatment, we feel that it is a serious defect in a book of such comprehensive scope that he says almost nothing upon the principles of organization, and has so little to discuss along lines of the Leadership of the Ministry in the practical problems of the day.

Part II on Worship is one of the topics he discusses *con amore*. He has a few valuable chapters on the historical aspects of his theme, and discusses also the theory and praxis of worship with far greater length and emphasis than any similar compendium we have met, outside of the special literature of liturgics.

Part III on Preaching is valuable, but without noteworthy originality. It interests the reader chiefly as the author's testimony from experience of certain proportions and methods.

As a whole, this volume is interested more in a discussion of principles, than in a concrete exploitation of methods. As such it is to be judged—and on that ground, it commends itself as one of the strongest, sanest, most wholesome books yet published. This discussion of principles gives unity to a book, which might be otherwise criticised for being too little concrete and illustrative. But in so compendious an effort, it is impossible for an author to satisfy many demands we might reasonably make of a fuller monograph upon each topic he discusses. The book is very lucid in style, and the arrangement of material discussed conduces to easy grasp of his salient thoughts. (Imported by Scribners, pp. 371. \$2.25.) A. R. M.

For a great many years Dr. Herrick Johnson has been both one of our foremost preachers, and also one of the great teachers of Homiletics.

It is a great satisfaction therefore to welcome his book, which is doubtless a compend of his experience both in the pulpit and the classroom. The title of his book is somewhat misleading. *The Ideal Ministry* leads us to suppose he is to discuss other aspects of the ministry as well as that of preaching. But this book is entirely concerned with Homiletics in its broad sense. We hope that he will publish a second volume on Pastoral Care. The distinctive word in this is "Ideal." Part I, The Ideal Ministry; Part II, Related Ideals; III, The Ideal Sermon. The first Part has to do with certain *Supreme* things in the *content* of preaching. The third Part certain *Ideals* of *method* in preaching. The second Part of the volume has to do with *certain Fundamentals* in *preparing* to preach. One notable thing in this volume is that the whole range of the discussion from the Table of Contents can be thus grasped in superlatives. The clarity of the book is further aided by the syllabus which precedes each chapter. Still further, Dr. Johnson has at his command a style of great clearness and abounding in sharp pungent phraseology. As a teacher he must be stimulating, emphatic, easily remembered.

This quality of sharp graphic terminology enables him to cover the usual rubrics of Homiletics under captions other than conventional. Thus under the Ideal Ministry in Part I, he discusses the more conventional theme of the substance or content of preaching in this way: "The Ministry, its Permanent Function: preaching; its supreme aim: Perfect manhood in Christ; its ruling spirit: love; its subject matter, the Word of God; its pre-eminent business, preaching Christ; its central theme: Christ Crucified; its eternal sanctions: everlasting life and death; the co-operating agent: the Holy Spirit."

In discussing the Ideal Sermon in Part III, he uses seven ideals which cover topics usually discussed under more academic captions. Thus, the ideal "Constants," which have reference to all preparation, are: the constant sense of the divine realities; the constant cultivation of the homiletic habit, the constant cultivation of familiarity with sources of material: the Bible, other books and living men. Then he discusses next the Ideal "Immediates," viz.: things to consider in the next Sunday's sermon: theme; plan; writing.

Then under the caption of the Ideal "Cardinals," he discusses unity; order; movement.

Again it is Ideal "Topics" under which he discusses the range, variety and proportions of material. Ideal Style brings out the component rhetorical elements, as the "Ideal Delivery" opens upon the usual rubrics of imparting the message.

This book has far more to say of the content of preaching than most systems of homiletics; the theology of the preacher's message. This Dr. Johnson conceives along the most conservative lines. He exalts the Bible constantly in his discussion, but he has almost nothing to say in these lectures *about* the Bible either in defense of the older positions, or attack upon the newer positions of Criticism. The same is true of the theological positions of the book: he has no controversial attitude upon new or old—he simply states his positive vital conclusions for preaching upon the supreme contents of the supreme authority, as he conceives them, and leaves all controversial issues, after giving this homiletic

testimony as to his positive convictions. To some this will give the impression of ignoring the whole discussion of the homiletic value or danger of the modern critical view of the Bible. This is met in part by some discussion in Chapter XIII on the Law of Adaptation, in which he has something to say on preaching "Old doctrines in new times." The book has little to say about different kinds of preaching: experiential, evangelistic, ethical, etc., but the total impression of the discussion makes emphatic the author's demand for more evangelistic preaching than prevails at present and more doctrinal preaching. He has some conservative rubrics upon the type of ethical and social preaching permissible. The chapters upon the minister's study and accumulation of material are most excellent and stimulating. The publication of this book just now is timely. It shows how fresh, vital, and unhackneyed a homiletical teacher can be in his method of preaching old rubrics in new light; how possible it is to be positively conservative without controversy; how by implication some of his "cardinals" and "ideals" confront and implicitly condemn, without saying so, some current extremes of preaching in another direction from the author's; and how delightful it is to read a book or hear a sermon that is so clearly constructed and so luminously written. The book is a model in its admirable arrangement of an old story retold and in its perspicuity and freshness of style. (Revell, pp. 477. \$1.75.)

A. R. M.

The author of *The Strange Ways of God* is not giving us a commentary on the Book of Job. He is not taking up a discussion of different theories of interpretation. Not a word is said about Criticism. Dr. C. R. Brown has a view of his own about the main teaching of the book, and he has the conviction evidently that there is a meaning in it for the present time. His interpretation does not differ essentially from the one generally held. Job is a drama of thought—over the mysteries of life—especially the mystery of suffering. He outlines his analysis in his successive chapters as The Shock of Unexplained Adversity, The Failure of Conventional Orthodoxy, The Spiritual Energy of a Perplexed Man, The Answer from the Clouds, The Emergence of a New Faith. It is easy to see that beyond an interpretation of Job's own problem, the author has the ulterior purpose of bringing out the modern dramas of the mind in view of the perplexities which confront the modern thinker and sufferer. A man now as well as in early days confronts the mysteries of Providence, man's view of God, God's view of man; the conventional explanation, the critical explanation and the emergence of a new, not entirely rationalized but spiritually submissive attitude, with a larger view of God and a more vital ethical perspective. In this rudimental drama of the soul, without a "Thus saith the Lord" of the Old Testament, or the fuller light of the New Testament revelation, yet conscience, nature and ineradicable hopes may hold a man to a supreme and beneficent moral order which emerges in a larger thought of God as immanent in all his world, and ultimately making for the vital rewards of righteousness.

Without a word that is polemic the author evidently has in mind certain modern representatives of Job's conventionally orthodox advisers. The "spiritual energy of a man" (Job) leads us to admit that "present definitions of many spiritual realities, the providence of God, the inspiration of

the Scriptures, the efficacy of prayer, the moral transformation by divine grace, are at their best only approximate statements of realities too great for final definition, realities sure to make further disclosures of themselves by the added experience of mankind, and room is made at once for that progressive spiritual education of the race which God has been conducting from the first, is conducting now, and is to carry forward through the unfolding years."

The author in his chapter on *The Answer from the Clouds* has in mind not only Job's help from the God of nature, but by implication, the great thoughts of Power and Beneficence which the perplexed thinker today may derive from the conceptions of God's immanence. In Job's Emergence of a New Faith based upon his steadfast righteousness despite mystery and evil, and his sturdy faith in an ultimate Vindicator, the author aims to furnish a tonic to faith in our own day amidst the perplexities of thought and experience, and the readjustments of motive from God and humanity. Now these ultimate intentions of the author are not obtruded, nor are they thrust forth in a polemic or even hortatory way. The discussion is closely confined to the most searching and sympathetic interpretation of the book—but the author is evidently deeply intent upon showing what great residual resources of faith and freedom both lie in the great fundamental verities of nature and of the spiritual and ethical consciousness. The style has the charm of an essayist of unusual literary grace, and the glow of a man who is wont to deal as preacher with the hidden problems of the soul. (Pilgrim Press, pp. 74. 75 cts.)

A. R. M.

This new volume by Dr. L. A. Banks of *Sermons which Have Won Souls* is very much like his sermons published hitherto. On the whole it is the best collection of his sermons we have read. The author tells us that these were all morning sermons—indicating his judgment that sermons of an evangelistic kind should be more frequently preached to the morning audience, instead of giving way so exclusively as is now the habit to pastoral or experiential preaching. Dr. Banks is one of the most notably successful pastoral evangelists. If so, his success is due not to doctrinal preaching as with some, nor to Biblical preaching in the sense of explaining or exegeting the textual message. His sermons are more fully illustrative sermons in the sense of anecdotal and poetic data of influence than any evangelistic sermons we know. They are all alike, in this regard. They are monotonously illustrative—often needlessly so. So many excerpts of poetry, too, we should tire of if constant listeners. Most of the stories are good, apt generally, and blend the familiar with the dignified sources. But they leave little room for the development of the thought which they are meant to illumine or adorn. But these sermons are effective, and their audience in book circulation is large, showing a method which must be studied, as a means of producing the results claimed for such sermons. The book is preceded by a preface and discloses some of the author's methods of following up personally the work of the pulpit. (Funk & Wagnalls, pp. 486. \$1.40.)

A. R. M.

The Central Committee on the United Study of Missions whose seven excellent books for mission study classes have already appeared has now

issued an eighth entitled *The Nearer and Farther East*. The committee has, we believe, done well to turn from the scheme of Latin titles as at first adopted which were without specific appropriateness to the successive volumes, and we are glad to note that they are now reissuing these books with titles that point to their contents. The present volume consists of two parts, the first dealing with Moslem lands and prepared by Dr. S. M. Zwemer, and the second treating of Siam, Burmah, and Korea, written by Dr. A. J. Brown of the Presbyterian Board of Missions. Dr. Zwemer's qualifications for his work are well known, and Dr. Brown has added to the equipment which the work of his office would give him the fresh vision coming from travel in the lands described. The excellent method of the other books of this series is followed in the matter of bibliography, questions and topics, and the volume is well suited for the use of the general reader and of mission study classes. (Macmillan, pp. xvi, 325. 50 cts.)

A. L. G.

If the permanent interest in missions aroused in men is at all commensurate with the enthusiasm and power of the assemblies of the Men's Missionary Convention held in Philadelphia last winter, the foreign work should soon receive an impulse somewhat commensurate with its present great possibilities and critical opportunities. The proceedings and addresses of that Convention are gathered into a volume with the appropriate title *The World-Call to Men of Today*. It contains a great amount of valuable material bearing on this movement in particular and on work in the wide foreign field. It is to be hoped that it will serve to bring to the many who could not hear the addresses something of the inspiration that came from listening to the spoken word. (Presb. Board of Publ., pp. xii, 311. \$1.00.)

A. L. G.

We are glad to welcome a second edition of the manual on *Christian Worship* by Professors Richard and Painter, which first appeared in 1892. This book still holds its place as by far the best compact statement in English of the main points in both the history and the theory of Protestant public worship. In the presentation of facts and principles, as well as in the spirit in which they are discussed, it is a model of care, precision and fairness. It is true that it naturally throws a strong accent upon Lutheran usages and points of view, since its authors belong to the Lutheran communion. But there is no lack of a sympathetic attitude toward the practices of other churches, and the whole story of Christian liturgies is told with clarity and substantial justice. This is a book that no studious minister can afford to be without. (Lutheran Publication Soc. pp. 368. \$1.50.)

W. S. P.

A new edition has appeared of Rev. John H. Edwards' brilliantly written series of essays entitled *God and Music*. The author is to be congratulated on having so far won the notice of the reading public. He has taken the opportunity to revise and improve his argument in many details, and the book will continue to be interesting and suggestive to many minds. We see no reason, however, to alter our conviction, first expressed in 1903,

that the author has attempted to prove too much and is unconsciously misled into some of the errors of the special pleader. But his zeal is engaging and the sincerity of his purpose instructive, so that the total effect of the facts, reflections and arguments that he marshals in support of the thesis that the science and art of music supply somewhat elaborate data as to the nature of God is on the whole inspiring. (Baker & Taylor Co., 1907. 319 pp., \$1.25.)

W. S. P.

Among the Alumni

On July 17th GILBERT ALLEN CURTIS, '77, died at Mittineague, Mass. He was just over sixty years of age, having been born at West Stockbridge, Mass., in 1848. His Seminary course was pursued in connection with pastoral work at West Hartland, Conn., and later at Mineville, N. Y. In 1877-79 he worked at South Hartford N. Y., in 1880-82 at Lebanon, N. Y., in 1882-84 at Willsboro, N. Y., in 1886-87 at Colebrook, N. H., in 1887-91 at Meredith, N. H., in 1893-96 at Andover, Conn., in 1896-1900 at Killingworth, Conn., in 1900-01 at West Granville, Mass., in 1902-03 at West Newbury, Vt., and in 1905-06 at Chester, Mass. Though full of the desire for service, his whole ministry during recent years was hindered by increasing ill health. He was married in 1873 to Elbertine S. Fuller, of Housatonic, Mass.

DR. LEAVITT B. HALLOCK, '66, who was for many years pastor in Minneapolis, has recently been called to the Pine Street church in Lewiston, Me., and has accepted.

J. HENRY BLISS, '69, pastor at Webster, N. H., since 1900, has declined a call to remove to Center Harbor in the same state.

EDWIN A. HAZELTINE, '75, has recently resigned his charge at Rushville, N. Y., where he has ministered since 1901.

At the September communion of the church at Topsfield, Mass., LYNDON S. CRAWFORD, '79, officiated, thus celebrating the twenty-fifth anniversary of his first service there as pastor. Both he and his wife brought tidings of the revolution in Turkey, and the church presented to them, for use in their church in Trebizond, the communion set which had recently been superseded by the individual cup.

On September 13th HENRY H. KELSEY, '79, marked the completion of twenty years of faithful and fruitful service as pastor of the Fourth church in Hartford. The firmly established place of this energetic people's church in the community is constantly attested by its steady growth, both in its church membership and in its Sunday-school, and by the obvious breadth and depth of its influence. In energy and devotion it stands as an inspiring and instructive example.

About the same time CALVIN B. MOODY, '80, celebrated the end of five years of ministry at Bristol, Conn. During this time nearly 166 persons have been received into membership.

NEWTON I. JONES, '81, who has been pastor at Thompson, Conn., for seven years, has accepted the principalship of the Blanche Kellogg Institute at Santurce, Porto Rico.

GEORGE W. ANDREWS, '82, has recently rounded out a quarter-century as pastor of the church at Dalton, Mass. Appropriate services were held in September in recognition of this notable event. In the historical sermon it was noted that during the twenty-five years the church has grown six times as fast as the town, and now numbers more than 400 members. Mr. Andrews has received 523 persons, which is nearly half the whole membership of the church since its foundation in 1785. In every phase of activity this church has been a leader in its neighborhood.

The Hartford circle was somewhat extensively represented at the meeting of the American Board in Brooklyn this fall. Without counting other participants or attendants, of whom there were many, it is enough to note that PROFESSOR ARTHUR L. GILLET, '83, presented a stirring appeal from the Prudential Committee, that the firm and wise leadership of JAMES L. BARTON, '85, as senior Secretary was felt at every point, that the sermon was by CHARLES S. MILLS, '85, and that among the speakers from the field were JOHN E. MERRILL, '96, of Asia Minor, HOWARD S. GALT '99, and EDWARD H. SMITH, '01, both of China. In this connection we may also refer to interesting articles during the last few months in the "Congregationalist," about the new régime in Turkey by GEORGE E. WHITE, '87, of Marsovan, GEORGE P. KNAPP, '90, of Harpoot, and CHARLES K. TRACY, '04, of Smyrna.

Among the speakers at the International Council at Edinburgh this summer were CHARLES S. NASH, '83, CHARLES S. MILLS, '85, and WILLISTON WALKER, '86.

The RECORD has received a business-like leaflet from the Home Missionary Superintendent from the state of Washington, WILLIAM W. SCUDDER, '85, tersely summarizing the striking gains throughout the field during 1907, and calling for at least \$20,000 for the work of 1908. Of this sum, the national society this year proposes to supply only one-third, instead of one-half, as in the past, thus throwing the state more fully upon its own developing resources.

SAMUEL ROSE, '87, for ten years pastor at Merrimack, N. H., has accepted a call to the church in Cornwall, Vt.

JAMES B. ADKINS, '88, who has been pastor at Belchertown, Mass., since 1900, has accepted a call to Oskaloosa, Iowa.

COLLINS G. BURNHAM, who pursued special studies in 1888-91, has removed from Chicopee, Mass., where he has served with much fidelity and success for twenty years, to the Hawaiian Islands, where he will work at Lahaina under the Hawaiian Evangelical Association. Mr. Burnham has been specially useful as secretary of county and state associations in Massachusetts. His successor in the latter position is HENRY L. BAILEY, '89, of Longmeadow.

The Pilgrim church of Cambridge, Mass., where RICHARD WRIGHT, '90, is pastor, is rejoicing in the extensive renovation and improvement of its edifice during the summer.

A similar joyous experience is that of the church at Cromwell, Conn., where FREDERIC M. HOLLISTER, '91, is pastor. The remodeled building was formally rededicated on September 6th.

HERBERT K. JOB, '91, after ten years of successful work at Kent, Conn., has resigned his charge that he may devote himself more exclusively to his specialties in natural history that have made him an authority.

STEPHEN G. BARNES, '92, of St. Johnsbury, Vt., was one of the faculty of the Knowlton Conference, a summer school on Brome Lake in the province of Quebec, held for two weeks in August. Dr. Barnes' special part consisted in a series of Bible expositions and two sermons.

At the Assembly held annually at Frankfort, Mich., JAMES A. BLAISDELL, '92, of Beloit College, gave two lectures upon Recent Biblical Archaeology.

From time to time we receive from S. V. KARMARKAR, '92, various tokens of his constant activity, with his accomplished wife, in and about Bombay. MRS. KARMARKAR, besides her other work, has a large and flourishing dispensary for women and children, for which a new building is projected, the funds being already almost half raised. MR. KARMARKAR has been specially successful in "tent-work" in selected parts of the city, and is anxious to extend it. He was one of the ten delegates to the Y. M. C. A. conference in Tokyo, Japan, and has gathered several articles upon his experiences into a neat and interesting pamphlet, entitled "Blossoms from Japan."

HENRY B. MASON, '92, who has been pastor at Duxbury, Mass., for the past eight years, has accepted a call to the church in Harvard, in the same state.

ALBERT H. PLUMB, special student in 1891-2, who has recently been pastor at Gill, Mass., is called to the church at Lakeville.

After a two years' pastorate at Kearney, Neb., ARTHUR F. NEWELL, '93, removed to take charge of the work at Franklin in the same state.

MILTON H. FRANTZ, '96, recently of Osceola, N. Y., has begun work as pastor at Lisbon.

LAURA H. WILD, '96, has given up her position at Doane College, to take charge of the Bible work of the Y. W. C. A. at the University of Nebraska, Lincoln.

In September the Second church at Oak Park, Ill., where EDWIN W. BISHOP, '97, is pastor, had the satisfaction of dedicating a fine new organ, one of the best in Greater Chicago.

WILLIAM C. PRENTISS, '98, during his first year of service at East Hartford, Conn., has had notable success with work among the men and boys, and the church is not only increasing in size, but is giving other signs of vigorous health in various directions.

The recent departure of PHILIP W. YARROW, '99, from the Olive Branch church in St. Louis to become pastor of the Waveland Avenue church in Chicago, called forth kindly testimonies to the faithfulness of his work in a very difficult parish and among people of more than one tongue.

EDWARD F. SANDERSON, '99, who has for five years been full pastor of the Central church in Providence, R. I., has recently resigned his charge.

Other resignations are those of HARRY A. G. ABBE, '00, of Stowe, Vt., of MALCOLM DANA, '01, of Maquoketa, Iowa, and of HAROLD G. BOOTH, '04, of Sioux City, Iowa.

SUMNER H. SARGENT, '01, has closed his five years' pastorate at Turner, Me., and has begun work with the church at Patten in the same state.

SOLOMON T. ACHENBACH, '05, of East Charleston, Vt., who has been called to more than one church during recent months, has decided to accept the pastorate at Greensboro, where until lately ROBERT J. BARTON, '89, was in charge. MR. BARTON, it may be added, has been obliged to give up preaching for a time because of trouble with his throat.

In the class of 1907 should be noted the ordination of ROBERT C. DOUGHERTY at Buchanan, N. D., on August 27th, the transfer of HAROLD I. GARDNER from Melville, N. D., to Harvey in the same state, the news of good work by TAMEJIRO MATSUMOTO at Tottori, Japan, and the commissioning of D. MINER ROGERS and his wife at New Britain, Conn., on August 16th, with their departure for Turkey early in September.

WILLIAM V. BERG, '08, was ordained and installed at Brandon, Vt., on July 21, the sermon being by PRESIDENT MACKENZIE, and other parts by IRVING H. BERG, '04, and ALVIN C. BACON, '07.

Happenings in the Seminary

The seventy-fifth Seminary year has begun most auspiciously. Besides the usual summer renovation of Hosmer Hall, a number of important improvements were accomplished, due very largely to the good taste and energetic supervision of Prof. Thayer. Returning students scarcely recognized the family rooms. The dining hall had been cleared of the serving pantry, which now occupies a new bay on the north side of the building; dignified by panelling of ceiling and walls in dark ash and refurnished in mission style. The social room next it, sacred in the eighties to Dr. Hartranft's maps and charts and lectures on theological encyclopaedia, but for some years given over to daily papers, a piano and the freedom of a lounging room, had been enlarged by the addition of a generous bay with window seats, enriched with panelling and made hospitable by a big fireplace. The bare corridor leading to these community rooms had lost its storm porch effect and taken on the beauty of a Spanish cloister.

To view these attractive quarters and join hands for the opening year a very cordial company met for dinner at early candle lighting, Wednesday evening, September 30th, by invitation by the local members of the Board of Trustees. A number of the latter were present with the professors and their wives and the students.

Hon. H. H. Bridgman, President of the Board of Trustees, served as toastmaster and congratulated the students upon the beautiful surroundings of their daily life. Mayor Hooker spoke for the Trustees, Messrs. Walter and Twichell for the students, and President Mackenzie summed up all in characteristic words of welcome to the new students. The occasion was for them the best kind of an introduction to the life and spirit of the Seminary, as one and another of them said in the flow of talk around the tables.

The formal opening of the Seminary year followed in the Chapel. Professor Dean Jacobus and President Mackenzie shared in devotional exercises and announcements and the address was made by Prof. Lewis B. Paton, his subject being "The Social Problem of Wealth and Poverty in Israel."

The number of students, 67 in all, is a gain of 20 over last year, and the largest since 1903. The roll includes 21 Juniors, 16 Middlers, 12 Seniors,

8 Graduate students, 3 Fellows and 7 Specials. Among the institutions represented by new students are Bates, Colby, Boston University, Dartmouth, Princeton, Wesleyan, Lafayette, Lincoln University, Syracuse University, Western Reserve, Michigan University, Albion, Drury, Carleton, Glasgow University and Central Turkey College.

The members of the Faculty are all at home and carrying on their schedule work. Professor Pratt cruised in the Adriatic and the Ægean part of the summer and visited most points of interest in Greece. Prof. Macdonald is back from a year in the thick of Mahommedan life in Cairo and a later tour in the Holy Land..

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